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RELIGIOUS EDUCATION

A PLATFORM FOR THE FREE DISCUSSION OF
ISSUES IN THE FIELD OF RELIGION AND
THEIR BEARING ON EDUCATION

MARCH - APRIL 1953

Fiftieth Anniversary
Religious Education Association
1903 - 1953



RELIGION AND THE PUBLIC SCHOOLS
A Symposium

TRENDS IN RELIGIOUS EDUCATION
A Symposium

BOOK REVIEWS

Fiftieth Anniversary Convention
Pittsburgh, Pennsylvania
November 8-10, 1953

Religious Education

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Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The Journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without any official endorsement. Articles in *Religious Education* are indexed in the EDUCATION INDEX which is on file in educational institutions and public libraries.

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CONTENTS

	Page
Religion and the Public Schools — A Symposium	
The Function of the Public Schools in Dealing with Religion -----	Clarence Linton 67
EVALUATIONS:	
I Louis Finkelstein -----	73
II Frederick G. Hochwalt -----	75
III Paul H. Vietb -----	77
Public Education and Spiritual Values -----	Judab Goldin 81
Trends in Religious Education — A Symposium	
I Trends in Religious Education as Reflected in the Journal of The Religious Education Association -----	Elizabeth Glick Rieman 85
II Recent Books for Religious Education -----	Edna M. Baxter 94
Concerning the New Translation of the Bible in Great Britain -----	John K. S. Reid 101
Christianity in the Light of Psychopathology - N. H. Pronko and F. W. Snyder	108
Attitudes Toward Pastoral Training of Sixty-One Outstanding Pastors -----	John A. Clippinger 113
"Wanted Children" — A Poor Working Concept -----	Harold H. Punke 117
Significant Evidence -----	Ernest Ligon and Myrtle C. Nash 119
Book Reviews -----	122
Book Notes -----	127

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MORE CONTRIBUTING AND SUPPORTING MEMBERS NEEDED

As the Religious Education Association reestablishes its national program functions and provides more help for local chapters, it must improve its financial position. That is, its *regular* income must be made equal to its *regular* budget needs. The Association's chief source of *regular* income is its members. Therefore, we need more members and more "contributing" (\$10.00 dues) and "supporting" (\$25.00 dues) members. The \$5.00 dues of the "professional" member barely covers the cost of the journal he receives. Only those who pay dues of \$10.00 or more help maintain the program work of the Association.

The income from members is increasing and the Association's financial position is improving. In 1950, when the national program office was set up, the budget was set at \$27,000. During the year 1950-'51, income from memberships and other regular sources was \$8,500. It was hoped that the remaining \$18,500 would come from special contributions, but only \$5,000 was raised. Now the situation is better. Already, during the current fiscal year ending March 31, 1953, the income from memberships and subscriptions is over \$10,000 and it will certainly reach \$11,000.

But the income from members should reach a total of \$17,000; this amount, plus \$10,000 which we have from special sources, would achieve our budget of \$27,000. In other words, we could raise our full budget this year if 1,000 of our professional (\$5.00) members would each send the national office an additional \$5.00 to \$20.00. Such contributions would make available an additional \$6,000 from members, thus bringing the total *regular* income up to the \$17,000 needed.

Many members have already made contributions of \$5.00 to \$20.00 and a few for as much as \$50.00 or \$100. The Board of Directors is asking that every member, who possibly can, make some contribution beyond the \$5.00 "professional" dues. We need this help before March 31, 1953 in order to balance the budget for the current fiscal year.

If your personal finances make a contribution impossible, won't you still help by securing a new member for the Association from your professional associates. Or, perhaps you could get your church or synagogue to make a contribution. Please though, act promptly. Checks or money orders should be made payable to Religious Education Association and mailed to it at 545 West 111th Street, New York 25, N. Y.

NEW R. E. A. CHAPTER IN BUFFALO, N. Y.

One of the emphases of the 50th Anniversary Observance of the R.E.A. is the organization of new local chapters of the Association to help in promoting and improving religious education in cities and counties across the nation. A good illustration of this emphasis is the development of a strong local chapter in Buffalo, N. Y. The organization was started at a dinner meeting on January 19, 1953, held at the Westminster Church, Buffalo, and addressed by the Rev. Frank Grebe, associate minister of the Madison Avenue Presbyterian Church, New York City, and a member of the Board of Directors of the R.E.A.

Attendance at the dinner included the leaders of all the major institutions of Buffalo concerned with the religious and moral education of its children and youth. Among the 58 leaders present were the Superintendent of Parochial Schools and the Director of the Confraternity of Christian Doctrine of the Diocese of Buffalo; the Superintendent of the Public Schools; the General Executive of the Y.M.C.A.; Chief Psychiatric Social Worker of the Children's Hospital; the director and president of the Bureau of Jewish Education; the chairman of the Department of Christian Education of the Council of Churches; the Chief Judge of the City Court, and the Judge of the Children's Court of Erie County; principals, headmasters and headmistresses of six public and private schools; the city desk editor of a leading newspaper, a surgeon, and a lawyer; and many pastors, rabbis and directors of religious education.

A steering committee was elected to carry on the work, with Miss Josephine Bliss, Director of Religious Education of Westminster Church, chairman, and three co-chairmen — Dr. Elazar Goelman, director of the Bureau of Jewish Education, the Rev. Raymond F. Herzing, diocesan director of the Confraternity of Christian Doctrine, and the Rev. William T. Tempest, director of the Christian Education Department of the Council of Churches of Buffalo.

HERMAN E. WORNOM

General Secretary, Religious Education Association

Religion and the Public Schools

A SYMPOSIUM

One of the topics to be considered at the Fiftieth Anniversary Convention in Pittsburgh, Pennsylvania, November 8-10, 1953, will be the vital complex problem of this symposium.

The articles of this symposium are the first of a series of pre-convention papers.

Dr. Clarence Linton has summarized his recent report to the American Council on Education. Three members of the Committee on Religion and Education, American Council on Education, have given evaluations of this report.

We welcome the opportunity to present this material and are indebted to all who cooperated to make this symposium possible.

—The Editorial Committee

THE FUNCTION OF THE PUBLIC SCHOOLS In Dealing With Religion

CLARENCE LINTON

Professor of Education, Teachers College, Columbia University, New York City

IN FEBRUARY 1953 the American Council on Education published the report on the exploratory study of the function of the public schools in dealing with religion made by its Committee on Religion and Education.¹ The following summary has been prepared for the readers of *Religious Education* with a view to facilitation of study and criticism of the report itself.

This latest study of the relation of religion to public education should be appraised in relation to its aim, an historical perspective, and other studies and pronouncements in this field during recent years. The past decade has evidenced increasing concern with this problem on the part of both educational and

religious leaders. Three important decisions of the United States Supreme Court have been handed down since 1947. Space permits only passing reference to previous reports and policy statements which constitute the frame of reference for the report here summarized.²

After some informal discussions and conferences among educational and religious leaders, it was suggested in 1939 that the American Council on Education should consider the advisability of proposing certain definitive studies in this field. At about the same time the John Dewey Society undertook the publication of a yearbook on the problem of spiritual values in the public schools.³

¹Committee on Religion and Education of the American Council on Education, *The Function of the Public Schools in Dealing with Religion*, published by the American Council on Education, 1785 Massachusetts Avenue, N. W., Washington 6, D. C., 1953. Pp. xiv + 145 pages. \$2.00. Dr. Clarence Linton, Professor of Education, Teachers College, Columbia University, served as director of the study from September 1951 until January 1953.

²*Everson v. Board of Education* 330 U. S. 1 (1947); *McCullum v. Board of Education of School District No. 71*, Champaign County, Illinois, 333 U. S. 203 (1948); and *Zorach v. Clauson et. al.* 343 U. S. 306 (1952).

³The John Dewey Society, *The Public Schools and Spiritual Values*. Seventh Yearbook of the John Dewey Society. New York: Harper and Brothers; 1944. x + 222 pages. \$2.50.

In the same year the American Council on Education in cooperation with the National Conference of Christians and Jews convened a conference of educational religious leaders at Princeton, New Jersey, to explore the problem and to consider what should be done. The proceedings of this conference were published by the American Council on Education but are now out of print.⁴ The most important result appears to have been the appointment by the American Council on Education of its Committee on Religion and Education.

Since 1947 three policy statements have been published by educators which are particularly relevant to the report here summarized. The first was the first report of the American Council on Education Committee which defined the problem faced by public education, stated the basic principles for its solution, and challenged educators to assume responsibility for leadership in achieving a democratic solution.⁵ The second was a definitive statement of policy of public schools in developing moral and spiritual values by the Educational Policies Commission.⁶ The third was a statement of instructional policy of public schools in dealing with moral and spiritual values and other matters by the superintendents of schools of cities 200,000 and over.⁷

In September 1951 the American Council on Education Committee undertook an ex-

ploratory study designed to discover what is now being done and what educational and religious leaders think should be done about religion in the public schools. This study was defined as follows: "An inquiry into the function of the public schools in their own right and on their own initiative, in assisting youth to have an intelligent understanding of the historical and contemporary role of religion in human affairs." It was decided that this study should be focused on the public elementary and secondary schools and on teacher education; that primary consideration should be given to the opinions of educational leaders on the assumption that they should assume responsibility for leadership in the study of this problem; and that this study should be representative of current practice and exploratory of current thought rather than a comprehensive survey.

The principal method of obtaining information was conferences arranged by the director of the study with responsible educational and religious leaders, supplemented by replies of these and other leaders to questionnaires and/or opinionnaires.

Principal Findings

In the conferences and replies to questionnaires and opinionnaires three patterns of practice and of opinions were found, with respect to what the public schools, colleges, and universities are now doing and should do about religion. These patterns of practice may be designated as follows: (1) *avoidance of religion*; (2) *planned religious activities*; and (3) *factual study of religion*. Much overlapping was found among these patterns; not infrequently a particular school system, or even a single school, college, or university, exhibited all three patterns. These patterns of practice may be defined as follows:

1. *Avoidance of religion* is characterized by deliberate avoidance at one extreme and extends through accidental to incidental treatment at the other. Many assume that separation of church and state precludes anything more than general references to religion in the school program and there is widespread fear that more specific references to religion in the school will give rise to public controversy which will divide com-

⁴American Council on Education, *Religion and Public Education*. 1944 (Out of print.)

⁵Committee on Religion and Education of the American Council on Education, *The Relation of Religion to Public Education: The Basic Principles*, published by the American Council on Education, 1785 Massachusetts Avenue, N. W., Washington 6, D. C., 1947. vii + 54 pages. \$1.00.

⁶Educational Policies Commission of the National Education Association and American Association of School Administrators, *Moral and Spiritual Values in the Public Schools*, published by the Educational Policies Commission, 1201 Sixteenth Street, N. W., Washington 6, D. C. 1951. x + 100 pages. \$1.00.

⁷School Superintendents of Cities in the United States and Canada with Population over 200,000, *An Educational Platform for the Public Schools*. May be obtained free from Educational Division, Field Enterprises, Inc., 35 East Wacker Drive, Chicago 1, Illinois. 1952. 11 pages.

munities. Some believe that the democratic tax-supported school cannot deal with religion without violating the religious rights of minority groups. A few believe that religion is irrelevant, inconsequential, or even detrimental to the aims of education. In large part, however, avoidance of religion is practiced on prudential grounds.

2. *Planned religious activities* are characterized by definite, though often limited, provision for the treatment of religion and for religious observances in the school. This category includes practices that have been objected to widely by certain religious groups and other practices which involve close cooperation with the church. These create disturbances in some communities. Admittedly "planned religious activities" is a very general designation, but it appears to be an accurate caption to embrace such varied activities as devotional opening exercises, including the reading of the Bible, prayers, religious songs, and religious talks; religious programs in celebration of Thanksgiving, Hanukkah, Christmas, and Easter; grace before meals and prayers before athletic contests; sponsorship of religious clubs meeting in school buildings; taking Sunday school and church attendance census and encouragement of attendance at released time classes for religious instruction; elective courses in Bible; and credit toward high school graduation for Bible study outside of school.

It should be noted that some of the practices here listed are prescribed by law in certain of the States. Where this is the case they do not belong in the category of "planned" activities in our sense of the term.

3. *Factual study of religion* is characterized by deliberate aim and definite plan to deal directly and factually with religion wherever and whenever it is intrinsic to learning experience in social studies, literature, art, music, and other subjects. The aims of such study are religious literacy, intelligent understanding of the role of religion in human affairs, and to develop in students a desire to explore the resources of religion for achieving durable convictions and personal commitments. These aims arise from the requirements of general education which,

to be effective, must view culture, human life, and personality whole.

Contrary to the frequent assertion that there is and can be no religion in the tax-supported schools, we have found exceedingly few examples of complete avoidance. Deliberate avoidance of religion is most frequently found in communities that exhibit a wide variety of religious beliefs, or where leaders of minority groups have made vigorous and persistent protests against school practices which offend their sensitivities, or where educational leaders fear that any attempt to deal with religion in the schools will result in such protests.

Planned religious activities, on the other hand, were found at all levels of public education, in all types of communities, and in all sections of the country. They are most common and most extensive in communities where one religious faith is dominant, provided minority groups do not protest, or are ineffectual in their protests. This pattern of practice emphasizes the dilemma of public education in dealing with religion. One horn of this dilemma is avoidance of religion, which tends to impoverish, truncate, and distort general education. The other horn is inculcation of particular religious beliefs, which raises constitutional questions, and is inconsistent with current educational theory and practice in other fields. It is arguable that much of what is classified under planned religious activities is, in effect, an avoidance of the major responsibility of the public school in assisting youth to have an intelligent understanding of the historical and contemporary role of religion in human affairs. To assume that devotional opening exercises, reading the Bible without comment, and observance of religious holidays meets the full responsibility of public education with respect to religion seems to be another kind of avoidance.

A few illustrations of factual study of religion were found at all levels of public education, in all types of communities, and in all sections of the country. This practice appears to be more closely associated with educational leadership than with the religious composition of communities. If in due time

educational and religious leaders can agree that this practice is an obligation of public education, it may be possible to attain a new perspective on the dilemma of the public schools and ultimately reach a resolution of the difficulties. The grounds for avoidance may be removed in large part, and planned religious activities may be of a sort that do not infringe upon the religious liberties of anyone.

Illustrations of factual study of religion at the elementary and secondary levels were most frequently found in the social studies program—the study of the church as one of the institutions of the community, the influence of religious beliefs and practices on our national history, the meaning of religious liberty in American democracy, and the legal status of religious groups. Very few illustrations of study of the influence of religion on literature, art, music, science, family life, current affairs, and other areas of the school curriculum were found. Most of the illustrations reported were special units of study rather than ways of dealing with religious elements in literature or with questions about religion which may naturally arise in the context of learning in any area of school experience.

The variations in current practice, and particularly those found within a given school system, and even within a single school, clearly indicate that there is no clear-cut and generally observed policy for dealing with religion in the public schools.

Factual study of religion and the principles for its application in the public schools were submitted to a succession of tests, in which the opinions of educational and religious leaders were obtained in conferences and in replies to questionnaires and opinionnaires. It is significant that the majority of those cooperating in the inquiry tended to approve this proposal on educational grounds when the problems and issues were made explicit.

A total of 721 superintendents of schools in cities of less than 50,000 in population and 229 professors of education in all types of colleges and universities replied to the following questions as indicated:

1. Do you think it is educationally desirable that qualified teachers in the public elementary and secondary schools be given greater freedom to experiment with *objective* approaches to teaching about religion and religious institutions, when and where such teaching is appropriate to the ongoing classroom experience?

Replying "Yes" or "Yes, with qualifications": superintendents, 77%; professors of education, 86%.

Replying "No" or "No, with qualifications": superintendents, 23%; professors of education, 14%.

2. Do you think it is educationally desirable that teachers and pupils in the public schools seek to learn what Roman Catholics, Jews, and Protestants believe, and why? The major tenets of faith of other peoples?

Replying "Yes" or "Yes, with qualifications": superintendents, 72%; professors of education, 82%.

Replying "No" or "No, with qualifications": superintendents, 19%; professors of education, 18%.

3. Do you think it is educationally desirable that the corporate life and teaching of the public schools should stress the *moral imperative* of developing one's own religious faith—convictions and commitments?

Replying "Yes" or "Yes, with qualifications": superintendents, 81%; professors of education, 75%.

Replying "No" or "No, with qualifications": superintendents, 19%; professors of education, 25%.

4. *Superintendents only.* Do you think it is possible in your community to increase freedom of inquiry and discussion in this controversial area? Replying "Yes" or "Yes, with qualifications", 60%; replying "No" or "No, with qualifications", 40%.

5. *Professors of education only.* Do you think it is desirable that publicly supported teacher education institutions assist prospective and inservice teachers to teach objectively about religion in the public schools? Replying "Yes" or "Yes, with qualifications", 84%; replying "No" or "No, with qualifications", 16%.

A total of 1,113 educational leaders and a total of 835 religious leaders replied respec-

tively to separate opinionnaires which were roughly equivalent. The key sentences from each proposition and the percentage of the educational leaders replying "I completely agree" or "I agree, with qualifications" and the percentage of religious leaders choosing, from opposed pairs of propositions, the proposition representing the tentative position of the Committee "as most closely approximating their own opinions," are indicated below:

1. The constitutional principle of religious liberty (First Amendment to the Constitution of the United States) and the tradition of separation of church and state were never intended to mean and do not now mean that the public schools have no function in dealing with religion: educational leaders, 88%; religious leaders, 93%.
2. Educational leaders should invite religious leaders and lay citizens to cooperate in a restudy of the function of the public schools in dealing with religion: educational leaders, 85%; religious leaders, 86%.
3. It is not necessary to await agreement on firm policy and definite procedures before the public schools undertake experimental projects designed to discover the most effective ways to deal with religion: educational leaders, 72%; religious leaders, 83%.
4. Since the American people support and control the public schools, it is to the people that educational and religious leaders must appeal for approval of policy on what these schools can and should do about religion. Religious liberty, however, requires that policies and practices of all local school units protect the rights of conscience of all minority groups. The justifiable function of the public schools in dealing with religion, therefore, must be found in a context which protects the religious liberty of all: educational leaders, 86%; religious leaders, 91%.
5. While there is no immediate prospect of agreement among the major religious groups on a view of religion or on a religious subject matter which the public schools can teach, there is a possibility of increasing agreement on a *quest for objectivity* in teaching about religion when and where it is inherent in the life of these schools: educational leaders, 82%; religious leaders, 90%.
6. Assuming the possibility of sufficient agreement to permit experimental try-outs of a *quest for objectivity* in teaching the historical and contemporary role of religion in human affairs, the consequences will be: teachers and pupils will grow in their capacity to be objective; freedom of conscience of teachers and pupils will be increasingly protected because indoctrination in any religious, non-religious, or anti-religious view will be equally inconsistent; religious and/or social sanctions will be invoked according to individual convictions and commitments; and religious literacy will be increased: educational leaders, 70%; religious leaders, 71%.
7. The competence of the teacher is the basic problem in obtaining community and administrative approval for experimental tryouts of the *quest for objectivity* in teaching about religion. Adequate preservice and inservice education will be prerequisite: educational leaders, 74%; religious leaders, 85%.
8. It is the responsibility of the home and the church to nurture religious faith. The public school shares responsibility with home and church in developing an awareness of the importance of religion in human affairs: educational leaders: 87%; religious leaders, 89%.
9. If the moral imperative—that each individual must, within the limits of his maturity and capacity, accept responsibility for achieving progressively convictions and commitments by which he will strive to live—is effectively infused into the life of the public school, the following consequences may be expected: integrity of human relations will be strengthened; learners will join teachers in the quest of the inquiring mind; all the activities of the school will become increasingly significant; formation of moral-ethical character will be promoted; and creative thinking through consideration of diverse points of view will be encouraged: educational leaders, 83%; religious leaders, 92%.
10. The most effective and appropriate methods for use in the public schools in

assisting children and youth to have an intelligent understanding and appreciation of the historical and contemporary role of religion in human affairs are indirect, from the point of view of the learner, integral to the life of the school, and infused into all human relations of the school. Direct, specific, and dramatic methods, such as reading the Bible, non-sectarian or silent prayers, and special units or courses, may also have an appropriate place; but they should not be relied upon as the basic means of achieving convictions and commitments: educational leaders, 74%; religious leaders, 76%.

11. Assuming substantial agreement among educational and religious leaders on the issues stated above, it is desirable and feasible that further studies and experimental pilot projects be undertaken: educational leaders, 88%; religious leaders, 94%.

Principal Conclusions

The place of religion in general education is a vital problem confronting the American people. It is no longer an academic question. The problem must be studied until a democratic solution is found.

The proposal of factual study of religion and the principles stated in the Committee's 1947 report for its application in the public schools appear to offer the best approach to a solution which is thoroughly in accord with the principle of religious liberty, the tradition of separation of church and state, and the best educational theory and practice. The majority of educational and religious leaders cooperating in the inquiry appear to agree with this conclusion.

The two basic issues involved in the introduction of factual study of religion into the public schools are concerned with qualifications of teachers for guiding students in such study, and community assent for demonstrations of its desirability and feasibility. The resolution of both are dependent in large part upon commitment of educational and religious leaders.

What is most needed at this time is a few intensive studies and experiments in selected

communities, school systems, and teacher education institutions to discover the conditions under which the plan is desirable and feasible and what is involved in teacher preparation, materials, and methods. It seems to be the course of wisdom to delay attempts to incorporate such practice into school programs generally until convincing evidence is obtained from special studies and experiments.

When evidence of the desirability and feasibility of the proposed policy, under known conditions, has been obtained the educational profession should accept responsibility for attaining these conditions generally and for the gradual incorporation of such practice into school programs.

Principal Recommendations

In an undertaking of this character, it should be understood, of course, that no individual, group, or community should participate in any aspect of such activities unless or until there is sincere desire to do so. This problem is one which makes peculiarly imperative a scrupulous observance of the constitutional principle of religious liberty. One of the most important aims of the proposed studies and experiments should be to demonstrate how this principle can be applied to all—minorities and majorities alike. If this can be accomplished in a few carefully selected situations, one of the most serious obstacles to the extension of such practice will be removed.

If this report is favorably received by the educational and religious leadership of the United States, it is recommended that the American Council on Education consider the advisability of undertaking a limited program of studies and experiments designed to obtain answers to certain important and persistent questions about the function of the public schools in dealing with religion.

It is further recommended that a few teacher education institutions and cooperating local school systems be invited to cooperate with the American Council on Education in planning and conducting such studies and experiments.

Evaluations

I

LOUIS FINKELSTEIN

President, The Jewish Theological Seminary of America, New York City

THE COURSE of events in our time is compelling America to assume a role of world spiritual and moral leadership. It is not an overstatement to suggest that ultimately human peace may depend on America's ability to rise to a level of thought and behavior entitling it to the respect of mankind as a whole. Without such a position, America seems doomed to depend for its very life and liberty on wealth and power, and these have proven broken reeds to every empire before it. At the climax of its power, America can hope to survive only through greatness of spirit which will be so infectious that all free peoples will rally to her banner and that even unfree nations will not dare to attack her.

Spiritual greatness cannot be a matter simply of national policy; if it is to be real and not sham, it must be a matter of individual commitment on the part of every citizen. We are thus approaching a time in American history when the nation is confronted with the alternatives which the prophets held out to ancient Israel. Either American standards of personal morals and spiritual life will be vastly improved, or our future as a nation, certainly as a free nation, will be gravely imperiled.

These truths are naturally more obvious to people committed to religion than to those who are not. Naturally, too, leaders of religion are deeply concerned with regard to their own responsibility in the raising of American moral and spiritual sights. Self-criticism and self-examination are becoming common in every religious group; and we are witnessing a profound change in the content as well as the method of our systems of religious education. Throughout the country, energies which in the thirties

were directed solely toward social, economic and political change are being channeled to a revision of individual and institutional habits of action. Without much fanfare we are, as a nation, undergoing a veritable spiritual revolution, the effects of which may prove even more profound and far-reaching than those of the industrial revolution in the England of the seventeenth century.

The first stages of the coming spiritual revolution are already recognizable in our theological seminaries and religious bodies. In their zeal, teachers of religion, not satisfied with the achievements of their particular institutions, necessarily seek to utilize every major cultural force to raise the spiritual standards of our people. Of all the institutions involved in this effort, the public educational system is the most significant and presents the most difficult problems.

Fierce resistance to any form of religious education through the public school and public college system is as much to be expected as vehement demand for it. The traditional separation of church and state in America implies that no form of sectarian religion can be taught in the tax-supported schools, and thus far no one has really devised a way to inculcate religious outlook without at the same time inculcating a particular religious outlook. Santayana used to say that it is as impossible to be religious without being religious in some tradition, as it is to speak without talking some language. Thus far, we have found it equally difficult to turn men to religion without sectarianism.

The perplexing intellectual, social and spiritual problem involved in the necessity of dealing at once with the moral and spiritual confusion of many of our people, par-

ticularly our children, and at the same time avoiding sectarian and denominational indoctrination in our schools, has called into being the Committee on Religion and Education of the American Council of Education. Having sat with this Committee, participated in its deliberations and followed its work with great care, I am impelled to bear witness that rarely have I found myself associated with a more dedicated, liberal-minded, charitable group of people than those called upon to work out a solution to this problem. The present statement is an *ad interim* report. The establishment of the Committee marks a turning point in our religious thinking as well as in our educational approach. But the process it has initiated will take many years, decades and perhaps generations to fulfill itself. Nevertheless, the progress the Committee has made, as indicated in Clarence Linton's report, seems to me substantial.

The Committee feels that whatever may ultimately be decided about the problem of moral and spiritual education of our youth, and the role of religious instruction in it, no modern education is complete which denies children a factual knowledge regarding religion and its place in the world. The taboo against indoctrination, the Committee feels, is being carried too far if it also leads to a taboo against information. It is almost as though the proper prohibition against use of the school system for the advantage of political parties also involved a prohibition against the study of their history and their development, and the significance of the party system in the American form of government.

Yet the analogy is not quite correct, for if it were we should not find so many high-minded citizens, as devoted to the spiritual advancement of our children as any religionist can be, opposing the effort. Our two major political parties are almost equal in size and influence. Even when one is defeated in a so-called landslide, it still has more than forty percent of the total votes cast. In religion we are dealing with groups varying greatly in size and in influence. Some, like the Jews, are a small

minority, and suffer a degree of misunderstanding to which, obviously, political parties are not exposed.

Jews and devotees of other minority faiths cannot but be concerned about the manner in which "factual" discussion of religion will be carried on. Is our public school system prepared for the transmission of the "facts" concerning the development of religion? If I may refer to the religion I know best, so great a scholar as Bertrand Russell, writing a history of Western Philosophy, passes over the great school of mediaeval Jewish philosophers, including such famous names as Rab Saadia Gaon, Maimonides and Hasdai Crescas, in a few remarks which seem almost disparaging to their admirers and disciples. Almost any educated American, asked for the source of the commandment, "And thou shalt love thy neighbor as thyself," will refer to one of the Gospels in which it is quoted, rather than to Leviticus. It seems to many Jews that any effort to interpret "religion" may ultimately turn out to be a disparagement of their faith, and may result in its weakening, just at the time when it, like other faiths, most needs strengthening.

The problem thus presented is certainly not incapable of solution by men of wisdom, charity and understanding. No one wants to abandon the historical commitment of America to separation of church and state; and no one who is religious can help being apprehensive concerning the moral and spiritual and, therefore, religious standards of our youth. We all want the same goals; the question is what we can do to prevent our therapeutic steps in one direction, from poisoning the system in another direction.

The task of finding a satisfactory prescription, it seems to me, must be that of the Committee that has provided this excellent *ad interim* report. We need further thought, further mutual exchange of ideas, and above all further efforts at understanding one another. The Committee has begun its work well, indeed. Perhaps now it needs to turn its energies to an appreciation of the content of the various religious tradi-

tions, and to distill from them material which can serve as a basis for the educational enterprise it is sponsoring. This will not prove easy, for even some of the greatest works in religion in past centuries have been polemical as well as loving, and con-

tain reflections of the paganism of their day as well as the prophetic insights which are timeless. Yet the need is so urgent, the cause so important and the risks of neglect so great that the effort, no matter how arduous, must be undertaken.

II

FREDERICK G. HOCHWALT

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IT WOULD be presumptuous to suggest that the following attempt to evaluate *The Function of the Public Schools in Dealing with Religion* from a Catholic point of view represents the Catholic point of view. The writer can speak for no one but himself and therefore, his opinion represents merely his own evaluation of the significance of the study.

Catholic reaction to this book will be, perhaps, a blend of optimism and skepticism—optimism because a group of educators with varying points of view have recognized two facts: one, that the theory of separation of church and state has not settled the whole problem of the place of religion in public education, and two, that general education divorced from religious references is impoverished and incomplete—skepticism because of a lingering doubt that the factual study of religion will furnish a practical method for incorporating positive treatment of religion into the typical public school curriculum.

There is, indeed, good reason for the optimism. A poll of public opinion would reveal, I think, that most Americans believe that the separation of church and state absolutely forbids any religious instruction in the public schools. Many of these same people might also assume that most public schools are totally disregarding religion. Probably many people think that in the case of religion and public education good fences make good neighbors. The findings of this

new study sweep away these popular misconceptions. The fact seems to be that a great many public schools are teaching religion, some to the point where they seem to be Protestant parochial schools. The fact that planned religious observances were the most commonly found phenomena in the public school's treatment of religion certainly disproves the idea that the nation's public schools have a strict hands-off policy towards religion. And then there is the Committee's forthright declaration that a public school's program that totally disregards religion is simply bad education; it deprives children of information they require for an adequate understanding of historical and contemporary affairs. Catholics will likewise note the Committee's observation that a public school's total disregard of religion is tantamount to teaching irreligion.

There are also good reasons for skepticism about the practicality of the Committee's basic proposal for a factual study of religion. Very few public schools have attempted to teach religion factually and those few which told the Committee they were doing so seemed to be carrying on planned religious observances more than a factual study of religion. Practically no research has been done on ways of incorporating religious references into the curriculum in a perfectly objective manner. For example, there is nothing in print for the guidance of a teacher who might want to teach the Reformation in a perfectly objective way.

Some skeptics, too, may fear that the factual study of religion may reduce religion to the status of sociology and make it so "man-centered" that it will have little or no relation to God. Again some may regard the whole study as another effort to cut religion down to public school size.

For a reliable prognosis of Catholic reaction to the book one might turn to the third chapter where opinions of Catholic leaders are set down. These replies seem to indicate that Catholic reaction will be mixed, that practically all Catholics will like parts of the book but will have abiding doubts about other parts. The opinions of Catholics set down in chapter three would seem to indicate that the Committee has done an excellent job in stating the problem, and not quite so good a job in proposing a solution.

The deepest Catholic concern, however, may turn upon the practical effects of a factual study of religion in the public schools. Certain wellfounded fears could be generated in this area. For instance, fear could arise that the factual teaching of religion in public schools with a strong Protestant orientation may accentuate the Protestantism of such schools. Deep concern, too, might be expressed that the factual study of religion may be offered as a substitute for released time religious instruction. It is conceivable that school administrators may refuse to accede to parental requests for released time on the score that the public schools themselves are teaching religion in a factual manner.

Again, some may surmise that teaching about religion in the public schools may lead to a number of inter-faith projects in which Catholics may not participate. This idea might arise because the report does not make a clear-cut distinction between the factual study of religion wherever and whenever it is intrinsic to the curriculum and the factual study of religion per se. To illustrate—many Catholics would have little objection to the factual study of religion when such study is intrinsic to the teaching of literature, but they would have considerable objection to a program during which Catholics, Protestants, and Jews would explain

their religious tenets in the interest of promoting greater harmony among the religious groups. There is always danger, therefore, that factual study of religion may easily lead to comparative religion of a kind totally unacceptable to Catholics.

Some Catholics, too, may speculate that the casual and incidental treatment of religion may belittle the importance of religion almost as much as would its total omission from the school program. Is it too unlikely to suggest in this context that a public school student who gets the idea that religion is nothing more than one of many influences in human affairs will have a very distorted idea of religion and that is the very thought that the factual study may induce?

There are many Catholics, moreover, who still think that the best way to provide religious instruction for public school children is the released time arrangement. Some may feel so strongly on this point that they would be reluctant to cooperate in projects for the factual study of religion in school systems which refuse to go along with the released time arrangement.

Looking at the report as a whole and relating it to the previous study undertaken by the Committee it seems appropriate to note that Catholics generally would applaud the sincere interest demonstrated in the problem of religion in public education. Both studies of the Committee take definite steps to get the facts of the problem, especially the second report which indicates a desire to do something more for the problem than theorize about it. Perhaps the greatest asset of the report under discussion is the revelation that the seriousness of the problem is realized in many areas. Those who offered their opinions did so seriously and apparently after long and careful thought.

Many readers of the report will take comfort that the proposed use of factual study as the best approach to a solution of the problem confronting public education is not offered as a cure-all, but instead the Committee reserves its final judgment pending conclusive evidence of desirability and feasibility of such a factual study.

Catholic scholars will not be unaware that a challenge is being placed before them by the Committee to do something positive towards a solution of the whole question of religion in public education with a particular emphasis now on the question of the factual study of religion. What happens to religion in education in public schools is not merely a problem for experts in public education. Catholic schools and scholars have an obligation to assist in the appropriate areas of child development, teacher education, human relations and citizenship education in which research can and must be undertaken. In the whole area of the philosophy of education American educators may need to sit down together whether they represent public or private education, and try to make their educational objectives more explicit if they really want to support the cause of a factual study of religion. This philosophical approach might be tried first in one or other limited area. It would be most encouraging if the school of education in one of our great Catholic universities would take the initiative in such an effort and by means of research and encouragement help establish a pattern that might ultimately lead to a solution of the problem.

At all costs, I believe, Catholics would want to avoid the position that the problem should be left dormant either because it is not their affair or even if it is, nothing can be done about it.

The great challenge lies in the statement of the Committee that the solution of the problem or at least the most promising approach to a further study lies in relating the question of the factual study of religion to

the overall problem of general education. It is now more than ten years ago that the Commission on American Citizenship of the Catholic University of America launched its experimental program in basic curriculum problems that resulted in a model curriculum for schools identified as "Guiding Growth in Christian Social Living." I am reminded of how the Commission began its work by the statement in chapter five of *The Function of the Public Schools in Dealing with Religion* which says, "So far as we have been able to discover, no tax-supported school, college or university has yet attacked the central task in any comprehensive fashion, namely, how to deal with the facts and implications of religion intrinsic to all aspects of the curriculum." The Commission on American Citizenship felt in the late 1930's that the same statement could be made about a scientific approach to the curriculum of the Catholic school. The researches for a sound structure are still going on and I am sure that the experienced staff of the Commission would be a reliable resource to turn to in search of a possible solution to the problem of religion in public education. The problems are not identical but the techniques involved in working out a solution are very much akin.

Catholics may not agree with the report of the Committee on Religion and Education either in whole or in part, and they may not agree among themselves about various aspects of the study, but I do think that they will agree that the report is a challenging and stimulating document that requires and deserves their careful study and attention.

III

PAUL H. VIETH

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THE FIRST chapter of this book recognizes that the function of the public schools in dealing with religion is a persis-

tent and unsolved problem. This report itself has grown out of the persistence of the problem; it simply will not let us rest.

Whatever may have been the reason for avoiding the problem for so many decades, it is now squarely before us. Our choice is one of either muddling through to some solution which may be far from the best that can be found or of giving intelligent guidance to finding the best way of achieving our democratic objectives of a free church in a free state, common schools, and general education which deals fully and fairly with the culture.

The report represents an important advance toward a solution of what it calls an unsolved problem. Beginning with the basic proposals made in the 1947 report, the committee has amassed considerable data concerning the way in which public schools are now handling the problem, has tested opinion concerning its proposals, and developed plans for demonstration in selected communities, whereby its proposals may be further tested.

It is clear that the widespread notion that the problem of religion in education can be handled by avoidance of religion on the part of the schools and intensive effort on the part of the churches and synagogues is no longer tenable. In spite of excellent work on the part of many of them, churches and synagogues have been unable to cope with the problem on the marginal time left available by a heavy public-school week. Moreover, religious education cannot thus be separated from the whole of education. The religious day school might be a solution, but to most Protestants it is repugnant in principle to thus segregate children of the same community, and for most Protestant churches it is not feasible in practice. Nor can the public school achieve its function without the inclusion of religion in the curriculum. As the definition of this study implies, it is the function of the public school to assist youth to have an intelligent understanding of the historical and contemporary role of religion in human affairs. This means all youth—not just those who relate themselves to church religious education.

From one point of view, the statement in the definition "in their own right and on their own initiative" is inadequate. Who

are the public schools? Whence come their authority and program? Is not the school the servant of the community? Is this a declaration of a "hands off" policy? This is probably not intended. What the statement does say is that a change in policy and practice must come from within. It cannot come by pressure from without. School men who are sensitive to the interests of the community which they serve will welcome contributions to the development of a philosophy and program for the school. Religious leaders who are genuinely concerned will find proper channels through which their contributions will be welcomed. Indeed, it is to be regretted that so few church leaders have established a friendly relationship with the schools of the community, through which they might be regarded as friends and co-workers, rather than as special pleaders.

In Chapter Two, which presents illustrations of present practices with respect to religion in the public schools, we have ample evidence that public schools cannot in any proper sense be called "Godless." The religious interest and life of a community will express itself in the schools through activities of both teachers and pupils, whatever may be our theory with respect to the relation of church and state in education. Even in those communities where there has been effort at avoidance of religion, there is still not that extreme secularization which one might expect. In the vast majority of communities, schools are giving recognition to religion in various ways, the particular expression depending to some extent on the religious complexion of the community. What is done in many places must be judged as sectarian by any reasonable interpretation of that term, and there is great question whether in many cases practices which are in operation would not come under the condemnation of the First Amendment to the Constitution of the United States. This is what happens when there is no consistent policy, and every community follows its own pattern.

An interesting question is raised in this connection. Should a community have the right to introduce religion in such form and

to such extent as that community sees fit? No doubt an argument could be made for this position so long as the practice does not clearly conflict with the law of the land. In fact, however, there are few communities which are completely homogeneous religiously. It is the majority which determines what is done in the schools, and minorities may be unable to protest because to do so would point up still more their minority status.

Protestants should take note that in most cases of "planned religious activities" it is Protestantism which becomes the religion of the public schools. Suppose that, in a predominantly Roman Catholic community, Catholicism should become the religion of the public schools, would Protestants consider this proper and democratic? Suppose again that, in a predominantly Jewish community, the Jewish religion should become the religion of the schools, would Protestants and Roman Catholics agree that this is right? The obvious answer to these questions implies that American life is so complex that we are not likely to find communities in which sectarian religion can be introduced into the schools on the ground that the whole community desires this. It becomes necessary to find some way of providing religion in public education which avoids sectarianism.

This effort to include religion as an element in the public-school curriculum without its becoming sectarian in nature is what is meant by the "factual study of religion, characterized by deliberate aim and definite plan to deal directly and factually with religion wherever and whenever it is intrinsic to learning experience in social studies, literature, art, music, and other fields." This is what the committee has tried to say in its definition of the study in the words, "assisting youth to have an intelligent understanding of the historical and contemporary role of religion in human affairs."

There will be those who find in this no adequate religious education. They will be disappointed that this Committee of the American Council thinks this is as far as public schools can go. There are others who

will see in this a position which goes far beyond the present condition in most schools, in avoiding sectarianism on the one hand and extreme secularization on the other.

Any such plan for religion in public education will not take the place of what churches and synagogues have been doing in religious education. About all that can be expected is that this will create a favorable climate for religious education and provide foundations on which more specifically Christian teaching and evangelism may be based. For Protestant churches, this will not permit a lessening of effort but require a renewing of endeavor to provide church schools which will properly compliment the curriculum of the public schools in introducing pupils to Christian education in the full sense of the word.

Another question which naturally arises is whether this kind of objective study of religion in the public schools is feasible. To this the committee has two answers: First, it presents data from a considerable number of communities where this type of religious teaching is already a fact. Second, it proposes that a number of demonstration centers should be set up in which the possibilities of this plan can be more fully explored under reasonably favorable conditions. Demonstration would address itself to such problems as (1) can a school curriculum be devised which allows a place to religion on all aspects of the curriculum where it naturally occurs, (2) can the necessary in-service training and supervision be given to the teachers in such schools to use such a curriculum effectively, and (3) can a community be so oriented to this plan that it will wholeheartedly receive it and provide the friendly atmosphere in which successful experimentation can be carried on.

This study was by intention primarily limited to elementary and secondary schools. However, throughout the study, again and again, the question of the place of religion in the curriculum of teachers colleges had to be raised, because if teachers do not themselves go through the process of getting an intelligent understanding of the historical and contemporary role of religion in human

affairs there is little likelihood that they can function effectively as teachers in a school system which has this intention. A good deal of effective thinking and discussion is already going into the problem of the place of religion in the teachers colleges, and evidence was available to the committee that it would not be too difficult to find favorable centers in which further experimentation can take place.

Perhaps one of the most significant outcomes of this study is the discovery that a large majority of public-school and religious

leaders who responded to questionnaires and opinionnaires on the proposed plan were favorable to this plan. If anyone has been inclined to think that school administrators and professors of education are prevailingly secular in outlook and not interested in the place of religion in the public-school curriculum, he should find a good deal of reassurance in the fact that religious leaders rated only slightly higher in favorable response on most of the questions than did the public-school leaders.

THEODORE GERALD SOARES

1869-1952

On November 20th, 1952 Theodore G. Soares died at Pasadena, California, and with his death one of the significant contributors to the study of Christian personality in this generation passed. He was a charter member of the Religious Education Association and was President of the R.E.A. for three years (1922-1924) and also served as Acting General Secretary during part of that time.

Theodore G. Soares was born in England, October 1, 1869 and came to the U.S. when he was seventeen. He received an A.B. from the University of Minnesota in 1891 and a Ph.D. from the University of Chicago in 1894. In that same year he was ordained to the Baptist ministry and married Lillian May Martin. Together they served three pastorates at Rockford, Galesburg and Oak Park in Illinois. From 1906-1930 he was a professor at the Divinity School, University of Chicago. In 1930 he went to the California Institute of Technology at Pasadena as Professor of Ethics and also was pastor of the Neighborhood Church. He held both of these positions until 1945 when he retired.

Between 1904 and 1943 Dr. Soares wrote many books. His deep interest in religious education ran throughout these books. It might be more correct to state that all revealed his life-long interest in the study of the development of Christian personality. *Heroes of Israel* (1908) was a contribution to the Constructive Series of which he was long the editor. *Social Institutions and the Ideals of the Bible* (1915) revealed his high regard for the Old Testament of which he was a scholar. Other books which reveal his interest more specifically in religious education include: *A Study of Adult Life* (1923), *How to Enjoy the Bible* (1924), *Religious Education* (1928), which has long remained the "standard" in the field, *The Story of Paul* (1930), *Three Typical Beliefs* (1937) and *The Origins of the Bible* (1941).

Theodore G. Soares knew and practiced the "art of friendship." His knowledge of personality was an outgrowth of his rich experience with persons. His search for truth was made articulate in friends.

He had a deep faith in man and in God, and believed that God wanted man by his own intelligent efforts to become conscious of God's desire and to will his efforts to bring about God's will. Man's fellowship with God thus became a dominant reality to Dr. Soares.

Add faith in man and God, abiding friendship with man, deep fellowship with God and a deep respect for human personality and one has ample basis for Dr. Soares' greatness and his significance in this generation's high interest in religious education.

These words of Theodore Gerald Soares are reported from "An Easter Meditation" written in 1947, "One of the remarkable experiences of great souls is their feeling of immaturity. Scholars are conscious of having just begun. Artists feel that they are growing into the apprehension of a beauty as yet only glimpsed, old men and elderly women, ripe in years, and overripe in powers, feel themselves young in the knowledge of God. There is always more beyond. This, I believe, is an intuition of life. We are only just beginning to know the meaning of God. It is as if He were saying, 'I have many things to say to you, but you cannot bear them now.' So the hope of a life beyond is not born out of disappointment, because this life has been found so bad; but out of expectation, because this life is so good. The human spirit has in its very sense of immaturity the intuition of the fullness of life."

We are grateful for the life and the works of Theodore G. Soares. He was a religious educator in the fuller sense of that term.

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PUBLIC EDUCATION AND Spiritual Values

JUDAH GOLDIN

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A GOOD MANY things are being said these days on the theme "Spiritual Values in Public Education," or on aspects of it. Unwittingly, therefore, the different views expressed become at times the products of *ad hoc* controversies; which means that one gets distracted by the needs or idiom of the immediate polemic, and finds it difficult to focus properly on the theme itself. The results of such give and take can hardly be satisfactory either for public education or spiritual values. What is exasperating, however, is that no one (of course including the present writer!) can be sure that he has remained uninfected by the atmosphere of the current debates—such certainty would itself be the height of presumption. On the other hand, perhaps the very atmosphere of debate may provide a spur to put inchoate thoughts into some order and precision. But in that event, the important thing is to try earnestly, at all times, to be fair in reflection and comments—particularly when a primary institution like the public school is involved.

Fairness of judgment then is what our schools are entitled to above all. And this is the first point I would like to emphasize—cliché as it may be. For unfortunately, just this elementary requirement has not been too scrupulously observed in some of the heated arguments about our American school system. "It has pleased the advocates of rival systems," wrote Horace Mann in 1848, "in various public addresses, in reports, and through periodicals devoted to this cause, to denounce our system (of free schools for the whole people) as irreligious and anti-Christian. They do not trouble themselves to describe what our system is, but adopt a more summary way to forestall public opinion against it by using general epithets or reproach and signals of alarm."

Or, as Mr. Justice Jackson put it recently when he dissented from the majority opinion on the constitutionality of the "released-time" program for the New York State schools, "As one whose children, as a matter of free choice, have been sent to privately supported church schools, I may challenge the court's suggestion that opposition to this plan can only be anti-religious, atheistic, or agnostic. My evangelistic brethren confuse an objection to compulsion with an objection to religion. It is possible to hold a faith with enough confidence to believe that what should be rendered to God does not need to be decided and collected by Caesar." Our schools are not beyond criticism; which institution in our society is? The work of our schools demands constant appraisal; but the work of what institution is exempt from this? Our schools, in short, must expect, should indeed welcome, criticism; but we must be sure that the criticism, at the very least, is fair.

Now when we speak of spiritual values and public education let us decide what the terms represent. First then, public education.

From the time our country achieved independence, it took almost a century to establish *in practice* a free school system separated from all church entanglements. In such a system the people of this country plainly saw a concrete expression, and some realization, of the principle of the First and Fourteenth Amendments which insisted on separation of church and state. That this educational system was so regarded "is strikingly illustrated," says Mr. Justice Frankfurter, "by the fact that every State admitted into the union since 1876 was compelled by Congress to write into its constitution a requirement that it maintain a school system 'free from sectarian control.'" None of this,

of course, means that the schools were, or are, hostile to religion; and the recent decision of the Supreme Court in favor of released-time is one more bit of evidence that hostility to religion is not even being contemplated. But even as Mr. Justice Douglas said, in speaking in behalf of the majority, "... so far as interference with the 'free exercise' of religion and an 'establishment' of religion are concerned, the separation must be complete and unequivocal. The First Amendment within the scope of its coverage permits no exception; the prohibition is absolute."

Not hostility to religion, much less a yearning for godlessness, motivated the desire for separation. Again it will be instructive to listen to Mr. Justice Frankfurter. "The secular public school did not imply indifference to the basic role of religion in the life of the people, nor rejection of religious education as a means of fostering it. The claims of religion were not minimized by refusing to make the public schools agencies for their assertion. The non-sectarian or secular public school was the means of reconciling freedom in general with religious freedom. The sharp confinement of the public schools to secular education was a recognition of the need of a democratic society to educate its children, insofar as the State undertook to do so, in an atmosphere free from pressures in a realm in which pressures are most resisted and where conflicts are most easily and most bitterly engendered. Designed to serve as perhaps the most powerful agency for promoting cohesion among a heterogeneous democratic people, the public schools must keep scrupulously free from entanglement in the strife of sects."

In our context, therefore, when we speak of public education, the term is meant as a description of the free public schools which may not be taken over, or utilized by, or united with the churches.

And now the words "spiritual values." Here we are on most difficult terrain because precision and agreement are not easily arrived at. But before I suggest a working

definition there are several points that must be made.

First, the fact that unanimous or even wide agreement may not be reached as to the ultimate *source* or *sanction* of spiritual values, does not mean to say that they cannot be taught. If, let us say, we want to teach the importance of honesty, and some of us feel that the most cogent arguments for honesty are supplied by the biblical religion, while others feel on the contrary that honesty is more firmly rooted and justified in another religion, there is here ample opportunity for investigation—and, if you're in the mood for it, even for debate. But the *importance of honesty* can be taught and exemplified by the one group as well as the other, if both agree that honesty *is* important. Again, if we are agreed that depriving an individual of equality of opportunity is wicked, we can teach this to our students—even though some will argue that this teaching fits most logically into their philosophy and others will argue that it fits better into *theirs*. This is what I mean when I say that certain patterns of behavior and values can be taught even if we may not all agree on the question of their ultimate source and root.

Second, when we talk of spiritual values we ought to beware of leaving the impression that some professional group has a monopoly of these values, that only a particular group is the best custodian for them, the best transmitter of them. Picture to yourself what would have happened if Amaziah had said to Amos: "Shepherds are not qualified to speak as you do; such subjects are in *my* province; they are *my* speciality; I teach them." If I am not mistaken something like this indeed was in Amaziah's mind—and you know what has been history's verdict. To come back to our own time: assuming that we can agree to some extent on what spiritual values are, it would be fatal, to the spiritual values especially, if the impression were circulated that for these one requires as teachers so-called professional "spiritualists."

Third, if we are genuinely concerned with spiritual values, let us be sure that we do

not recommend strategies for their inculcation that are transparently unable to serve these values truly. If, for example, I were eager to teach students scientific method and the value of science; and if to teach these I demanded one hour a week, during which the student would listen to some generalizations, homilies, and anecdotes about science; do you think I could then justifiably declare, "There has now been made provision for the study of science?" No one could take such an opinion seriously. And if I insisted in my protest, one of two conclusions would be well-nigh inescapable: either my knowledge of science were seriously limited, or I had something other than science in mind.

Spiritual values, in other words, are not the private property of some few, nor are they the material released for an hour's contemplation. Again, this does not mean that they cannot be taught or communicated; nor, furthermore, does it imply that formal, disciplined study of such values, at regular intervals, is impossible; nor does it deny that some men may be more sensitive to the reality of spirit than others. But if spiritual values exist, it is the task of our schools to teach them; if our schools teach them, the instruction must be carried on in that spirit of investigation and academic responsibility which must characterize all study of a high order; and if these values are to be exemplified, it is the obligation of *all* our teachers to make them vivid and cherished—from the instructor in arithmetic to the coach in the stadium; and practice of these values must not be compressed into an hour but expanded over a lifetime.

But what are these values; and what are the spiritual values that can be taught in a school system which must be separated from church bodies? Definitions, of course, vary; I recommend as an operating definition the one suggested by the Educational Policies Commission of the National Education Association of the United States: "By moral and spiritual values we mean those values which, when applied in human behavior, exalt and refine life and bring it into accord with the standards of conduct that are approved in our democratic culture." This,

let me add at once, is not necessarily the best, or stylistically the most felicitous definition one could arrive at. But I respect it because it grows out of the experience of educators in our schools who are earnest in their efforts to inculcate moral and spiritual values, while at the same time remaining true to their trust—which is to maintain a school system free from entanglement with religious bodies (as the Constitution orders us) and to train our children as ethical human beings.

Specifically among the values which "exalt and refine life and bring it into accord with the standards of conduct . . . approved in our democratic culture" the N. E. A. lists human responsibility, moral responsibility, the teaching that institutions are the servants of men, that common consent is better than violence, the ideals of devotion to truth, respect for excellence, moral equality, brotherhood, pursuit of happiness, spiritual enrichment. Perhaps we might draw up a somewhat different list; perhaps we might formulate some of these ideals differently, thus underscoring shades of meaning which in the present formulation do not stand out. The chief thing to recognize is that there are values that can be taught by our schools and that the schools are concerned with them; that when these values are taught, the teaching must conform to the canons of instruction at its best; that these values are in the province of the teachers who participate in the full curriculum of studies; that if such values are to be embodied, exposition and illustration of them must not be confined to an hour of so-called spiritual lessons.

But here one may ask: (1) Can this program be sufficient for a person who feels that there are additional values which the public schools cannot teach? (2) Are the public schools successfully carrying out their program of instruction? (3) If there is instruction in the importance of ethical values, why is our society in such a desperate moral state today?

These are legitimate questions, these are necessary questions. We must never, at any stage of our history, cease to raise questions

like these. But these are questions which do not invalidate the grounds on which public education in the United States was established. It may very well be that what our public education furnishes in the instruction of spiritual values is insufficient for the needs of many parents. Hence alongside public education there exist schools of another character. The right to organize private schools was settled apparently by the United States Supreme Court in the Oregon Case (*Pierce vs. Sisters of Mercy*) in 1925. That some of us may feel that we need schools in addition to the public schools does not however mean that the public schools are hostile or indifferent to spiritual values. If we feel that the public schools are *not* carrying out their program in this regard successfully, we must help them do so—not undermine confidence in them, but help them, suggest to them how they can do so within the framework which the Fathers of this country set for them. If we circulate rumors that these schools encourage godlessness, indifference to moral imperatives, hostility to religious life, we may destroy these schools. And if we destroy these schools, we may be destroying a number of values, spiritual values if you please, which we have been able to enjoy only because we live in a democracy where such schools existed, values which we may have begun to take for granted, but which abolished or displaced, may take centuries again to revive and restore. It is not an exaggeration to say that many freedoms we enjoy have become commonplace in this country only because generation after generation in our public schools has been taught that these freedoms are the components of what is called the American heritage. Nor do I think it excessive to say that in this country even the non-public schools have been in-

fluenced in fundamental ways to the good, by the character of our public schools. The very resistance to sectarianism which these schools have exemplified has done much to ease the unnecessary strains that exist among the various sects and denominations. I think that even the denominational schools, because of the parallel existence of our public schools, have learned how to make their particular emphases with better grace and greater fairness. This is a chapter yet to be written by some future historian of the educational institutions in our country.

I do not deny that in public schools there may be teachers who fail to emphasize adequately the importance of spiritual values. But when that accusation is made, let the evidence be brought forth clearly and with a sense of justice, fairly and with that respect toward the schools as we expect for ourselves when we are charged with failure. Is there anyone honestly prepared to charge that on *spiritual* grounds our public schools have failed more profoundly than have some of our political leaders, ecclesiastical institutions, or private schools?

But if the schools are carrying on their instruction in spiritual values, why are we in so demoralized a predicament? Why indeed? Why is it our churches have made so little impact on contemporary life, to use the same standard? Why is it our books and newspapers and all our brilliant devices have not contributed more to the improvement of moral life and conduct? Why is it our politics prove so disappointing? Why indeed? This is a question on which I would like to hear answers not only from our educators, but from our statesmen, our scholars, our writers, our artists, our philosophers, our clergy, our neighbors, and above all from my own heart.

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Trends in Religious Education

A SYMPOSIUM

The two following articles conclude the symposium which began in the January-February, 1953, Religious Education.

We are indebted to the authors for their articles and their cooperation.

—The Editorial Committee

I

Trends in Religious Education

AS REFLECTED IN THE JOURNAL OF

THE RELIGIOUS EDUCATION ASSOCIATION

ELIZABETH GLICK RIEMAN

Pittsburgh, Pennsylvania

FROM ITS beginning in April, 1906, *Religious Education*, the Journal of the Religious Education Association, has served as the clearing house for the activities and thought of the Association. Through the years, reports of regional and general meetings have provided resource material on many vital issues confronted by the educational agencies of the Roman Catholic and Protestant Churches and the Synagogue. Freedom has been allowed for side-by-side expressions of widely divergent points of view. The Journal has succeeded in keeping before its readers the central issues in the evolving process of religious education. It has furnished a valuable repository for symposia, syllabi, book reviews and bibliographies.

Three years ago the writer made a careful analysis of the content of the Journal with a view to discovering the proportionate amount of space allotted to various subjects; to classify the material under main and subordinate categories around which major emphases have developed, and to determine which subjects have been considered most important in the Journal over the forty-three year period. The complete report of this study constituted a Master of Arts thesis at the

University of Pittsburgh.¹ Some of the most important findings are here summarized.

From a complete file of the issues of *Religious Education* a separate bibliographical entry for each article was made. From these entries a check list for each year, containing all the subjects treated during the year and the number of pages devoted to each was prepared. After careful study, evaluation and revision of subject matter categories a master sheet covering the entire range of subjects and containing totals per year for the entire period was made.

By articles in the Journal is meant those areas of concern which have been directly discussed either by individual authors or by groups of authors. Book notices, reviews, notes, announcements and news notes were omitted.

The validity of any comparison of particular volumes of the Journal with other volumes is weakened by the irregularity of publication resulting in a wide variation in the number of pages per volume. This has ranged from the smallest volume in 1935,

¹Rieman, Elizabeth Glick, "Recurrent Emphases in Religious Education as Revealed in a Topical Analysis of the Journal of the Religious Education Association," (unpublished Master's thesis, University of Pittsburgh, Pittsburgh, Pennsylvania, 1950).

with a total of only 160 pages, to Volume XXII in 1927 with 1,072 pages.

A. Major Emphases

1. Higher Education.

The classification, *Higher Education*, has been throughout the period the area of greatest concern, having been allotted the highest number of pages, a total during the entire period of 1,960. Several aspects of higher education have been given outstanding emphasis, of which religion in higher education is foremost. Students, faculty, college curriculum, and university and college communities also received consideration.

Interest was at its height in 1909, 1914 and 1915, 1926 and 1927, 1931 and 1932 and in 1942. These rises in interest are traceable to the weight of various sub-topics. In 1909 the concern was for students and sororities, fraternities and dormitory life. In 1914 the all-time high was reached, with a total of 150 pages. The outstanding area was that of students, their moral status, ethics, character and needs. Secondary discussions were centered around the curricula of colleges. The first evidence of the emerging problem of religion in higher education came during this year, with articles on graduate schools of religion and Bible teaching in colleges. During the following year this problem was gaining momentum and 105 pages were given to discussions of departments of religion and the curriculum of religious and biblical instruction in colleges. When increased emphasis was shown in 1926 and 1927, four emphases are apparent: religion in higher education, character agencies on the college campus, problems and needs of students, and college objectives. In both 1931 and 1932, interest in religion in higher education continued, other interests including colleges, students, economic crises and objectives in higher education. Again in 1932, religion in higher education occupied a central place, with about sixty-four per cent of the total number of pages. Colleges and student life and thought demanded some attention. In 1942, the last peak in emphasis on *Higher Education*, the overwhelming majority of pages was devoted to religion in higher education and the religious resources of colleges.

2. Religious Education.

Ranking second in importance, the category termed *Religious Education* received a total of 1,577 pages. Some of the most outstanding of the topics subsumed under this major heading are objectives; function and philosophy of religious education, including progressive and authoritarian types; organization, administration and methods; needs, responsibilities and trends; religious education in its relation to the biological, physical and social sciences, history, new knowledge, current events, and sociology; conferences, exhibits, workshops, and fellowships; challenges to, progress in, and the future of religious education; contributions of religious education to human welfare, to world order, and to free society; and religious education for particular groups such as rural people and the deaf.

Although interest in this subject was maintained rather steadily throughout the entire period under discussion, certain years are noteworthy in their emphasis. Of these, 1927 and 1928 are the most outstanding. In 1927 two concerns were uppermost: studies in the progress of religious education, and controversies over issues in the philosophy of religious education. During the year 1928, sociology and its relation to religious education demanded particular attention, although challenges to and progress in religious education continued to be focal points of interest. Six volumes put particular emphasis on various aspects of this major area: 1909, 1917, 1923, 1930, 1933 and 1946. In 1946 two sub-topics were prominent. The first was the contribution of recent developments in psychology to religious education; and a new awareness of individual needs and problems at the various age levels, childhood, youth and adulthood. The other was an evidence of the rising popularity of workshops and seminars in religious education, discussions centering around the various tasks and opportunities of religious education and the use of new methods and materials in the promotion of more effective programs. Of particular interest at this time were workshops studying the use of audio-visual aids in religious education.

3. *Church and State.*

Church and State includes religion and public education; public schools and spiritual values; weekday religious education; religion and public education in Canada, Britain and Quebec; church and state in the United States and in various other countries; and other related sub-topics. The subject ranks third in importance, having received a total of 1,448 pages during the period under consideration.

In 1911 attention was focused on three sub-topics, the moral phases of public education, spiritual values in the curriculum and the emerging problem of religion and public education. In 1915 the volume contained a total of 90 pages devoted to religious education in the public schools. The Gary, Indiana, plan of weekday religious instruction was an influential factor. The following year the increase was even more emphatic, with 179 pages given to legal aspects; experiments in weekday religious instruction in various states; attitudes of several churches and religious bodies; and Jewish weekday religious schools. In 1922 the subject reached an all-time high of 237 pages, almost fifty per cent of the total number of pages in the volume devoted to religious and public education. The drop in interest during the years immediately following 1922 was displaced in 1926 by another spurt of interest culminating in a third peak in 1927. In 1926 Bible in the schools, general surveys and problems, and curricula were the main issues; in 1927, inter-relationships of church and state, the functions of each, the limitations of each, and their cooperation in education and in religion. After a lapse of several years, this classification regained a central place in 1940 and continued so through 1942. In 1940 thirty-nine pages were centered around the place of religion in elementary and secondary education, the River Forest plan of weekday religious education, and the status of religion in the public schools. The year of 1941 shows the highest emphasis of the three years, with seventy-four pages centered around such sub-topics as the pre-suppositions and philosophy of weekday religious education, texts in weekday religious

education for both elementary and secondary school levels, credit for work in weekday classes, and released time. General articles on the problem of making the resources of religion available in education were also included. In 1942 attention was given to weekday religious education in outstanding cities; religious education in homogeneous school districts, and the pros and cons with regard to religion's place in the public school. Some developments in teaching religion in public schools in Canada were pointed out also. In 1947 approximately twenty-one percent of the total number of pages in the volume were devoted to this area. The report of the Committee on Religion and Education of the American Council on Education concerning basic principles in the relation of religion to public education was presented. This report was followed by a symposium on evaluations of the basic principles in the relation of religion to public education. This emphatic rise in interest was due largely to the McCollum Case in Illinois and the resulting conflicts over the legal aspects of religion and public education which culminated in the decision of the United States Supreme Court during that year. In 1948 thirty-four of the total 57 pages on this subject were devoted to a symposium covering various aspects of the problem of weekday religious education. A lengthy bibliography on religious education and the public schools was also published in this volume.

4. *Agencies of Religious Education.*

Agencies of Religious Education ranked fourth in importance among the 45 major subjects treated in the Journal, this classification receiving a total of 1,332 pages throughout the period. This category occupied a prominent place during the earliest years of the Journal's publication, 1906-1914, and interest was centered around several topics, of which the Sunday School Movement was foremost and vacation Bible schools, state councils and Christian Associations were secondary. In 1918 Sunday schools were again the major area of concern and a symposium on functions of community agencies of religious education, including church school, public school, church, Christian Asso-

ciations, and home was published. In 1919 and in 1920 Sunday schools continued to be the center of interest, the Christian Associations and the religious day schools receiving minor attention. After 1920, only two years are worthy of note: in 1925 the chief area of discussion was the summer camp movement which was beginning to gain momentum about that time, while the focal point of interest in 1930 was the Christian Associations.

5. *Religious Leadership.*

Religious Leadership ranks fifth in importance among the 45 subjects treated in the Journal, having received a total of 1,296 pages. The highest points in emphasis came in the earlier years. 1910, 1912, 1914 and 1915 focused attention on theological education and preparation for the ministry, leadership training and the need for religious leadership in church and Sunday school and among immigrant peoples, the biblical training of teachers and training schools. The years of 1917 and 1921 gave forty pages per volume to scattered articles on preparation for the ministry, leadership training, theological education, directors of religious education and women in church work. In 1927, 57 pages were devoted to discussions of seminaries, leadership training, summer camps, and preparation for the ministry and church leadership. In 1928 three symposia focused attention on the task of leadership in religious education, the source of leadership for religious education and the qualities which make a leader religious. In 1943, consideration was given to preparation for the ministry and the need for religious leadership, as was true also in 1945 and 1946. In 1945 preparation for the ministry was the central issue; in 1946, directors of religious education became the focal point of interest.

6. *The Religious Education Association.*

The Religious Education Association ranks sixth in importance among the various subject matter fields treated in the Journal, having received 1,259 pages over the 43 year period. In view of the fact that the issues of *Religious Education* have been one of the main channels through which the Association has carried on its work, it is to be expected that matters relating specifically to the or-

ganization, program and membership of the Association should be given extensive treatment.

7. *The Church (As Institution).*

Ranking seventh in importance among the issues treated, the *Church* as an institution received a total of 1,171 pages. Although interest in this subject has been maintained rather steadily over the entire period, two groups of years are noteworthy in their emphasis. The most outstanding was the period 1927-1929, during which such topics as inter-church cooperation, church membership and attendance, attitudes toward the church, and the church as educator received attention. During the years 1913 to 1915 the function of the church, the church as educator, church organization, the local church and church membership were some of the topics discussed. In 1921 attention was given to several areas, of which the local church and the church as educator were most prominent; in 1945, rural churches, the nature and function of the church, church unity, the church and industrialism, church attendance, and the church as educator.

8. *Morality and Character Education.*

Morality and *Character Education* are closely related categories, *Morality* dealing with the problems of morals, morality and moral conduct; *Character Education* with the educative process in the formation of character.

The major amount of space devoted to *Morality* is centralized in a three-year period, 1909 to 1911, inclusive. Volume IV, in 1909-1910, focused attention on moral education in the schools, highlighting such aspects of the problem as the moral atmosphere of secondary schools, moral efficiency of state schools, and changing conditions in industry and home life as they affect moral education in the schools. The year 1910-1911 was the highest point of emphasis of the three and interest in moral education in the public schools reached its height. The compilation of a list of books on moral training and public school instruction was presented, and a problem which was to plague religious thinkers and educators for years to come was introduced, the legal aspects of moral edu-

cation in the public schools. During the year 1911-1912, the same problem continued to persist. A symposium on the moral phases of public education in Virginia, Ohio, Missouri, and Iowa was published; suggestions were made for the promotion of moral development through school activities; an extensive study was made of moral training in Texas; the potential moral values inherent in such studies as Latin and the physical sciences were pointed out; and consideration was given to the moral problems of college students.

The treatment of *Character Education* during the period under discussion is exceptional. During the early years, when morality and moral problems were receiving considerable attention, *Character Education* was represented by very trivial allotments of space. This lack of concern is evident until 1926, when interest began to climb so rapidly that in 1929 it had reached the spectacular peak of 237 pages. During the year 1926, 43 pages were given to studies relating to the Character Education Inquiry at Columbia University. These studies were concerned primarily with testing the knowledge of right and wrong, and with the relation of standards to behavior. In 1927 attention was focused on promotional agencies of character education and their programs. Several extensive symposia were responsible for the vast increase in space in 1929: one on the college and character education; another, the family and character education; and still another, the influence of the community in the determination of character. Interest in this area remained high throughout 1930 when an important summary of the work of the Character Education Inquiry was published; enrichment of character through art, drama, architecture, psychiatry, and vocational adjustment was discussed, and the contributions of science and sociology to character, emotions and character education, Jewish education for character, and character education and the schools were secondary areas of concern. Considerable decline in interest is apparent in 1931, at which time character education in the schools received some attention and a report on trends in character education was

given. The increased emphasis which is apparent in 1944 and in 1947 came in part as a result of the Character Research Project of Union College, Schenectady, New York. The predominant amount of material in 1944 was devoted to a symposium on character education in the church school, which concern was a direct outgrowth of the Research Project. In 1947 approximately eighty per cent of the total amount of space allotted this field is embodied in a report of a seminar on character education held in Berea, Ohio.

9. Age Levels.

Three age levels, *Adolescence (Youth)*, *Adulthood*, and *Childhood*, are represented in the writings of the Journal. Of the three, *Childhood* received the largest amount of space and *Adulthood* the least. Among the 45 major categories treated, *Childhood* ranks in space ninth from the top with 970 pages; *Adulthood*, fifteenth from the bottom, with 182 pages. *Adolescence* received a total of 732 pages. The three categories somewhat parallel each other in amount of space per volume throughout the period. The best example of this is the three-year span, 1928 to 1930, during which the interest in *Adolescence* and *Adulthood* reached its height. *Childhood* was also a primary consideration at this time, though the highest point of emphasis on that subject came in 1915 and was a direct outgrowth of the Annual Meeting of the Religious Education Association, whose total program that year was centered around both the needs of children and the religious education of children. Although *Adolescence* is represented in every volume with the exception of 1906, 1940 and 1941, few significant rises in emphasis are apparent. However, four volumes allocated more space to this area than any of the others: namely 1915, 1919, 1929 and 1932, when discussions centered around the moral education of adolescents, relating youth to the church, and the religion of youth.

10. Curriculum of Religious Education.

The major area, *Curriculum of Religious Education* is inclusive of such sub-headings as Bible and biblical literature, instruction, and scholarship; religious literature; children's literature; graded lessons; and theories

of the curriculum. It has received considerable attention, ranking among the ten most important categories, with a total of 835 pages during the 43 year period. No single year is spectacular in emphasis, though eight years — 1909, 1910, 1913, 1914, 1922, 1926, 1929 and 1946 — are worthy of note. From 1929 until 1945 interest in this area was at a low ebb. In 1946, however, a rise was evident, and biblical scholarship received foremost attention.

11. *Family Life.*

Family Life ranks thirteenth in importance among the areas treated in the Journal, having received a total of 703 pages during the period studied. Two single volumes, 1911 and 1924, are notable in their emphasis on this subject. The year of 1911 witnessed the greatest emphasis and the most important single topic during the year was moral and religious education in the home. In 1924, 65 pages were given to discussions of the total field and again religious education in the home was an outstanding consideration. Between 1927 and 1930 there was evidence of sustained interest in this area and topics included home and family life, the home and family as educator, parent education, religious education in the home, and the Jewish home. In 1944 a symposium focused attention upon the family in transition and covered such problems as marriage and family counseling, crises in family life and religious education in the home. In 1948 religious education in the home was the most important topic.

12. *The Social Order.*

The major classification, *Social Order*, includes such sub-topics as social action, social duty, social welfare, social trends, social change, education for social life; the relation of the social order to character education, the colleges, and religion; the individual and society; psychology and social service; schools and social action, and others. The *Social Order* received a total of only 663 pages during the entire period. Of the various topics subsumed under this classification, the social life and education for social service have received most attention. The most sustained period of apparent concern was during years of nationwide economic and social in-

stability, 1930 to 1934, during which time the social order was shifting and changing rapidly and many new social trends were discernible.

13. *Community Cooperation and Life.*

Of the topics subsumed under *Community Cooperation and Life*, the following are typical: inter-relationships of home, church, school and community; community cooperation in religious education; community organization and life, service, councils; and cooperative planning and action, cooperative inquiry in religion and motives underlying cooperation. Given a total of 597 pages during the period, the subject in only one volume, that of 1918, presents evidence of marked attention. During this year a symposium focusing attention on the community as educator and the functions of various community agencies was published. An extensive survey of progress in community cooperation was made. Community organization and life, community service, motives underlying cooperation and religious education in the community were secondary considerations. Several other volumes, however, — 1927, 1929, 1932, 1933 — have shown some interest in the area. The inter-relationships of home, church and school in the work of religious education has been the primary consideration. It is probable that the emerging ecumenical movement has been responsible in part for the renewal of interest in the common aims and problems of various agencies of religious education at the community level which is evidenced in the volumes published in 1942, 1945, and 1946.

14. *Religion.*

The major classification, *Religion*, is inclusive of such sub-topics as religion in its relation to various bodies of knowledge — astronomy, psychiatry, psychology and sociology; the relation of religion to various phases of American life — democracy, economics, industry, labor, education, politics, science, war, social order and totalitarianism; attitudes toward religion; growth in religion; authority in religion; religion in countries such as England, India, Japan and the Soviet Republic; religion in settlements and in the community; and the philosophy, the nature

and the function of religion. The classification received a total of 563 pages in the Journal. The volume published in 1928 towers above all the others in amount of space with 166 pages devoted to this area. Approximately 57 per cent of this amount was centered around the controversy over religion and science. A symposium was published during the year on weaknesses of religion; and minor consideration was given to the definition of religion, the philosophy of religion, and the relation of religion to politics, sociology and psychology. The amount of space allotted to the area prior to 1928 was comparatively insignificant. After 1928 five volumes — 1930, 1931, 1932, 1936, 1940 — gave some consideration to the category. The problem of conflicts between science and religion has been the central consideration with in the major area.

B. Minor Emphases

Of 45 categories regarded by the writer as "major," 19 have received comparatively less emphasis in the Journal during the period under discussion. These areas, together with the total number of pages allotted to each, may be noted at the bottom of Table I, beginning with *Business and Economics*, which ranks eighteenth in importance. Detailed treatment is impossible here because of lack of space.

Included throughout the various issues of the Journal are numerous articles dealing with (1) topics which occur so rarely, or are treated so briefly, as to seem insignificant from the standpoint of the total volume of materials concerned; and (2) topics which are of such specificity that they do not lend themselves to classification with other topics in a general category. These were treated by the writer as "Miscellaneous."

Several other topics of minor importance seemed to lend themselves to being grouped together. These are discussed briefly in the following paragraphs.

1. Specialized Types of Education.

Discussions of *Temperance Education*, *Sex Education*, and *Audio-Visual Education* are distributed throughout the entire period, though comparatively little space is devoted to each. The major amount of space allotted

to *Sex Education* appeared in the early years of the Journal's publication, 1908 to 1916. Interest in *Temperance Education* became evident in 1925 and continued, rather spasmodically, through the year 1935. Though there were short, scattered articles on *Audio-Visual Education* from time to time across the entire period, the major amount of attention came between the years 1945 and 1948. *Sex Education* received particular emphasis in 1913 and 1916. The peaks of interest in *Temperance Education* came in 1931 and in 1944. The greatest evidence of concern for *Audio-Visual Education* was in 1945 and 1946.

2. Major Religious Groupings.

Distinctions between the three major religious groups represented in America — Judaism, Protestantism and Roman Catholicism — have not been of outstanding interest to writers contributing to *Religious Education*. Although in almost every year after 1924 some attention was given to Judaism, there is no single year in which there was evidence of marked increase in interest. The largest number of pages in any single volume was in 1936, at which time 30 pages were devoted to Jewish education. *Roman Catholicism* received considerably less space than *Judaism*, the total number of pages devoted to it each year being exceedingly small. The subject was treated only very little prior to 1926 and, after that year, although almost every year is represented, at no time during the entire period was there evidence of special interest. *Protestantism*, as treated, included such sub-topics as Protestant religious education, Protestant parochial schools and Protestant curricula. The largest amount of space devoted to Protestantism in any single year was in 1916 when 16 pages were focused on the problems of Protestant parochial schools and Protestant religious education. *Christianity*, as inclusive of both Protestantism and Roman Catholicism, includes topics such as world Christianity, Christian nurture, Christian education, and Christianity and the United Nations. The emphasis on *Christianity* reached its peak in 1947 when 17 pages were centered around Christian education in a crisis of cultures.

The comparatively minor concern evidenced in these general areas is quite understandable in the light of the stated aims of the Religious Education Association. As a "meeting place" for persons of all faiths and creeds, its emphasis has been consistently on great issues and problems common to all faiths, to the point of apparent disregard for the particular doctrines and programs of the individual groups.

3. Human Relations.

Having received only an insignificant amount of space prior to 1926, *Intergroup Relations* (intercultural and "interfaith" relations, group work, etc.) was given some consideration each year from 1926 to 1933. Two years during that period are worthy of note. In 1929 sixty-two pages were devoted to considerations of "interfaith" relations. In 1931 seventy-seven pages focused attention on "interfaith" and inter-race relationships. From 1940 to 1948 the area of *Intergroup Relations* received increasing emphasis, 158 pages having been devoted to "interfaith" cooperation and intercultural education.

The first evidence of interest in *International Relations* came during the period 1915 to 1921, at which time problems of world order and education for world citizenship were foremost. The organization of the League of Nations and the emergence of efforts toward world cooperation are reflected in the pages of the Journal. There was a marked increase in amount of space allotted to problems in this field from 1925 to 1934. Interest was varied: in 1925 China was a major concern; 1926 focused attention on world unity and understanding between nations; 1929 emphasized foreign policy and relations between nations; and 1931 and 1932 show evidences of renewed interest in world unity and world citizenship. During the years immediately preceding the inception of the United Nations Organization—1942-1943—another increase in emphasis was apparent, reaching a climax in 1947, as the Organization gained momentum, with 27 pages devoted to the United Nations and spiritual values.

TABLE I
Topics Emphasized in The Journal
1903-1948

Rank	Topic	Total No. of Pages
1	Higher Education	1960
2	Religious Education	1577
3	Church and State	1448
4	Agencies of Religious Education	1332
5	Religious Leadership	1296
6	Religious Education Association	1259
7	Church (As Institution)	1171
8	Character Education	1097
9	Childhood	970
10	Curriculum of Religious Education	835
11	Adolescence (Youth)	732
12	Morality	713
13	Family Life	703
14	Social Order	663
15	Community Cooperation and Life	596
16	Religion	563
17	International Relations	484
18	Business and Economics	412
19	Intergroup Relations	398
20	Research (Scientific Method)	377
21	Citizenship and Democracy	370
22	Judaism	345
23	Education (General)	307
24	Prayer and Worship	271
25	Counseling	256
26	Religious Experience	254
27	War and Peace	249
28	Fine Arts	248
29	Evangelism and Missions	246
30	Philosophy and Theology	225
31	Adulthood	182
32	Audio-Visual Education	158
33	Roman Catholicism	142
34	Sex Education	141
35	Modern Age	126
36	Temperance Education	122
37	Human Behavior	117
38	Crime and Delinquency	103
39	Religious Education Abroad	101
40	Christianity	100
41	Recreation	93
42	Religious Freedom	90
43	Protestantism	86
44	Human Nature	65
45	Press (Journalism)	24
	Miscellaneous	366

C. Conclusions

The Journal of the Religious Education Association has been concerned in the main with crucial issues in religious education within the contemporary scene. The empha-

sis has consistently been "the present time," "in the modern age," "this era." There has been no attempt to publish at regular intervals a representative amount of material on various subjects. At times when a certain issue was predominant in the life and thought of the nation or of society as a whole, this concern was reflected in the pages of the Journal. A pointed example of this is in the area of *Business and Economics*, emphasis in the Journal appearing concurrently with the period of nation-wide economic crisis. The fact is further born out in an analysis of the articles on *Church and State*. During the times of greatest stress on the various systems of weekday religious education, when all public school leaders were forced to clarify their positions, *Church and State* ranked high in importance in the magazine. Likewise it is clearly evident that periods of war brought accelerated concern for problems relating to *War and Peace*. Consistently and without exception the Journal reveals a studied attempt to point up and give expression to the *current issues* in religious education.

Not only has the Journal attempted to deal with crucial issues in the present. It is likewise characterized by a spirit of scientific research and advance. It may well be called a "frontier" magazine, for it has been the pioneer in religious education throughout the twentieth century. Consistently it has attacked baffling issues in attempts to forge ahead to new levels of insight and understanding. Through critical evaluations of present practices and programs in the fields of both religion and education, and through numerous extensive research activities, the findings of which have been published regularly in the Journal, the walls of ignorance, ineffective method and poor content which have surrounded religious education have been pushed back, opening the way for progress toward wider knowledge, new approaches, and meaningful content. Through the articles in the Journal, educators have subjected themselves and their philosophies to the most searching and rigorous criticism. Bound by no creedal or institutional loyalties, the magazine has stimulated free inquiry and explora-

tion and has paved the way for new insights into urgent problems. The Journal has insisted upon pressing forward and it has itself stayed far in front of the main stream of religious education. Its leadership has provided the cutting edge by means of which advance and progress in religious education have been made possible.

The Journal has directed its efforts largely toward the problems of professional educators. Its purpose has been to stimulate interest and to promote fellowship among professional leaders rather than to provide program materials and curriculum helps for the lay worker. It follows, therefore, that emphasis has been placed on philosophy rather than on method; on underlying principles rather than on specific techniques and procedures. This fact is evidenced in the comparative lack of concern for specific types of education. The high professional level on which the magazine has operated is one of its unique contributions to the ongoing work of religious education.

Religious Education furnishes a platform for free discussion by members of all faiths. Problems relating specifically to the various religious groupings, Protestantism, Catholicism and Judaism, have received comparatively minor attention. Emphasis has been placed rather on issues common to all faiths and the Journal furnishes a medium of expression whereby those who differ in philosophy and in method may speak freely and forthrightly and may find an audience. This important distinction must not be overlooked. Inter-faith relations *per se* is the chief concern neither of the Religion Education Association nor of the magazine. The basic concern is that leaders of all races, cultures, and faiths may be allowed to speak and to be heard. Controversial issues are met squarely and without favoritism, with the result that fellowship is promoted and mutual stimulation among religious educators is possible across the barriers of race and creed. This is a distinctive feature of *Religious Education*, and it is perhaps one of its most significant contributions to the ongoing process of religious education on both a national and international level.

II

RECENT BOOKS FOR RELIGIOUS EDUCATORS

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THE RESULTS of better understanding of the processes of emotional and social development of children and young people should challenge the church to recognize the human being with far more understanding in any attempt to teach religion effectively today. In a recent conversation with a distinguished educator from Germany, she said, "I think the church has failed us because it depends so much on words, words, words and offers so little to persons, especially children at the point of their needs." The able psychologist Gordon W. Allport emphasizes the importance of studying the behavior of human beings in any effort to understand, predict and control the dynamic intentions of human beings with each other and with nature. Intention and motive are inseparably related to values. Dr. Werner Wolff¹ in his extensive study of young children concludes that "the young child does not explore the world only in order to gain knowledge." His expressions of personality seem to be variations of a search for his self. His "thought is thus continuously troubled, because he is in a state of continuous search for his self."

Dr. David E. Roberts says, "For the most part the churches have not yet learned that the best way to pass from defensive rationalism to secure faith is to let doubts, inconsistencies, confusions and rebellions come out into the open instead of using various forms of spiritual coercion to keep them hidden or to drive them from awareness altogether."² "A view of life which concentrates mainly upon shortcomings may drive men into fantasy, or paralyzed hope-

lessness, or cynical rebellion—or into further desperate efforts which fail to resolve the situation."³ "The movement of thought should be from the operation of healing power in life—love replacing egotism and inward harmony replacing conflict—to a resulting formulation of belief in doctrine. An attempt to reverse the process, to force experience into the confirmation of doctrine shows a lack of confidence in the power of the Gospel."⁴

Religious leaders can be greatly helped to see the meaning of their relationship to people in *The Counselor in Counseling*.⁵ This clearly illustrated and sensible book points the way for many kinds of advisors and teachers to understand the importance of concentration on the viewpoint and disturbance of their parishioners or students until such individuals come to a clarified insight into their own situations. Through this educative process people are able to make their own decisions. The great problem in counseling lies in the capacity of the minister or leader to leave out his own experiences and feelings and theological positions and to face the meaning of what is being told or sometimes obscured. Hidden obstacles and strength in the counselor also may be discovered in many situations during counseling and from the discoveries the counselor himself may grow.

In line with much modern insight into human personality, *Today's Children and Yesterday's Heritage* will rank as a classic in liberal religious education. The author has given the peak of her wide experience to a clear discussion of the process of religious

¹Werner Wolff. *The Personality of the Pre-school Child: His Search for His Self*. Grune and Stratton, 1946.

²David E. Roberts. *Psychotherapy and a Christian View of Man*. p. 72.

³*Ibid*, p. 128.

⁴*Ibid*, p. 143.

⁵Books mentioned in this article are listed in the Bibliography at the end of the article.

education suited to the modern world. Forcefully and courageously Mrs. Fahs faces the task of developing a deeply spiritual kind of religious teaching. Instead of platitudes, miscellaneous stories, ritual, and authoritarian approaches she faces the nature of children and the kinds of experiences that are meaningful to them as they develop. Vast new realms of knowledge are affecting the religion of modern persons especially the way it is to be taught. Here is where the conflicts will reside for a long time to come. In place of mechanical verbalization the author has fostered vital, meaningful thinking and searching for the truth about religion, the Bible, worship, and God.

One Little Boy portrays the process of psychotherapy by the use of actual case material involving a seven-year-old child, his mother and father. It reveals that the basic problems of the boy failing in school, unable to get along with other children, and affected with asthma were caused by parental relations, hostilities and his deep fear of sex. Here parents and teachers can come close to the inner feelings and thoughts of a real child who may not express them orally. Such case records are valuable means of stirring the imagination of educators to find out the causes of children's behavior. Susan Isaacs says, "In social matters, the educator cannot teach the child, nor can he learn for him. All that he can do is to create such situations as will give the child opportunities to learn for himself. In this regard, he has to control the social environment of the child as well as the physical, in order to make it possible for the child to learn." It is at this point that most of the church curricula fails to guide teachers of nursery and kindergarten children. Most of it depends heavily on a moralizing, verbalizing approach to children, using ancient records that fail to speak to the child's immediate need. With the increase of emotionally disturbed children, there remains an urgency in the church to prepare its teachers and its parents to guide young folks toward more basic mental health and social living. It is at the preschool level of education that the newer understanding of psychology is com-

ing to be used more effectively. A few churches are awakening to its meaning. *Pictures of Children Living and Learning* will provide such leaders with vivid glimpses of education as guidance through actual experiences. Parents, church leaders as well as public school teachers will be inspired. *Security for Young Children* describes for teachers and parents of three-year-old children a sensible and practical approach to their religious growth. The author believes that "Each phase of the child's development is important and cannot be hurried, for each is the foundation upon which the next is laid."

Dr. Baruch, psychologist and consultant in child-guidance problems illustrates vividly in *New Ways in Discipline* a startling new way for parents and educators to release children and themselves of the hostilities and fears. Church educators may learn much from this permissive approach to children's problems so that their moralistic and repressive teaching may change into the creation of positive inner condition for the development of the goodness they seek. The author believes that bad feelings must be released, not stored up. As they are expressed and let out, they diminish. A child must learn to let his ugly feelings out in harmless activities, stories, poems, clay, paints, play with dolls; not in ways that destroy or hurt people. They must learn to let out their feelings to an understanding, acceptant person who has the capacity to help them "feel less driven and desperate, less terrified and rebellious." Parents and teachers are slowly learning the truth: "We get as we give."

In an important study *Understanding Children's Play* is described the way the language of play reveals the minds and hearts of children. Case records and the conclusions drawn are presented by psychologists involved in a research project undertaken by the Caroline Zachry Institute of Human Development. The purpose of this study was to explore the potentialities of play materials and experiences both for understanding young children in nursery and kindergarten groups and for providing them

with opportunities of discovering and expressing themselves. It evaluates the observations of some 180 children from two to six years of age and from varied cultural backgrounds. The study is focused on the specific and varied ways in which play activities may serve as sensitive indicators of the development of the child's impulses, feelings, and fantasies as he translates them into action and lifts them to consciousness. Psychologists insist that it is often necessary to free the child and to support him in situations where he has not yet enough courage of his own, and to help him create for himself an opportunity to play out a hitherto avoided role. This does not mean that a teacher should push the child into a role but rather that she find out why he cannot function in a group, discover where he has been injured, and encourage him to strengthen himself. Basic to such an approach by a teacher is her sympathetic study of his dramatic play with blocks, water-play, clay, graphic materials, finger-painting, and music. The interpretation of any particular dramatic or verbalized play depends upon previous knowledge of the child's background and correct hearing of what he actually says in the play activities. Here if the child is free, he may work out his fears, fantasies or destructive impulses. "Instead of painting things," children paint feelings — instead of expressing ideas they are trying to say how they feel and what they feel. When hostile feelings emerge openly they may have been subdued, emotional tangles forgotten, and now intelligence takes over. Blocks seem to provide remarkable release for disturbed as well as healthy children. Teachers however have to learn far more about how to interpret the expressions of children in their groups, when to give guidance, and the importance of refraining from setting patterns for children to follow in block work, in the use of clay, paints, water, or music. Adults too often tend to feel more secure as teachers when they are providing patterns for children to follow. This remarkable study of multi-dimensional expression for young children reveals the great importance of nonverbal modes of learning

in a nursery or kindergarten when teachers have the insight to create such an environment. It needs careful study by all church leaders to help them to understand better the meaning of preschool education in the church under properly trained leadership.

As a result of the great impact of research and experimentation, *Consider the Children How They Grow*, published ten years ago, has been revised and greatly enriched. The authors believe that the mental and emotional health of children is interdependent with their spiritual or religious health. The authors declare, "We send this book forth with the conviction that the beginnings of religious experience lie deeply imbedded in the child's everyday emotional and active living, and that the nature of these experiences should be discovered and analyzed." This invaluable book provides an important place for religious growth. It recognizes the necessity of building spiritual values that will encourage the individual to grow religiously rather than become stunted, emotionally disturbed or later on to abandon religion altogether. Kindergarten teachers are guided in this process in the kindergarten plan outlined in *Martin and Judy for Parents and Teachers* by Josephine T. Gould. The searching point of view of this whole procedure sharpens the issue between the traditional curricula of the churches for young children and the failure of church leaders to recognize the facts about children's development and capacities and their spiritual health. Religious values and meanings are explored with five- and six-year-olds by use of actual stories of a family of four in a typical American village in the interesting book *The Family Finds Out*. Parents may find here a demonstration of healthful approaches to young children in their everyday experiences. Teachers in the church will discover the keen response of children to these stories and suitable ways to guide them in their own direct emotional experiences. Churches can learn much from this approach about better ways to work with parents in building the foundations for religious living.

At long last there is a book dealing with

children's participation in learning that is functional in its approach and educational in its presentation. *Here's How and When* deals in particular with education in world friendship but its value extends beyond any one realm. Its numerous illustrations of endless kinds of activities, its educational suggestions, its clarity make it one of the first books of this type to meet the need of religious educators.

Ideas on Films is an authoritative handbook providing reviews of 200 top 16mm. films available for rental in the United States. Readers of "The Saturday Review of Literature" will be delighted to find such excellent material evaluated in a single volume. Twenty experts appraise and discuss the problems and prospects of the educational film with the result that much valuable material has been assembled that can meet varied needs in the church program.

Religious educators will find valuable resources for young people's reading, study, and for drama in some recent biographies. Two religious giants have lived in our life time but young people as well as their teachers can profit greatly by better acquaintance with them. *Prophet in the Wilderness* provides a stirring portrait of Albert Schweitzer's development and thought together with his amazing life. Some weeks of study of his prophetic vision of religion should prove intensely helpful to many young people groping in an age of conflict and confusion.

Gradually a children's literature is being created to foster respect and understanding of ethnic groups. *Swimming Hole* by Jerrold Beim is a beautifully illustrated story of some boys learning to ignore the color of the skin while having fun in their play. When the Friendship Press publishes story books devoted to a single ethnic group they are usually important for family and church school libraries. Such a book is *The Gray Eyes Family* by Edith J. Agnew introducing children to an authentic Navaho Indian family living in a hogan. *Gandhi Fighter Without A Sword* by Jeanette Eaton and *The Story of Gandhiji* by Krishna Huthersing should be required reading in the churches. Jeanette Eaton's *Lone Journey*,

the amazing story of Roger Williams, and her dramatic account of *David Livingstone* are other important books for homes and churches.

People Are Important is the translation of anthropological science into a charming, chatty book for older children. Though two billion people have different ways of living, they are all important and have many things in common. This volume should be in schools, churches and homes.

Color Ebony is the stirring story of a young Negro woman struggling for the development of a religious faith in the midst of suffering and prejudice. She finally became a devoted Roman Catholic declaring "I know that with God we are neither young nor old, wise nor foolish, black nor white, East nor West, but just souls, all needing His help, all created in His likeness to share His life."

Sixty dramatic stories of non-violence have been arranged by Allan A. Hunter in a valuable little book, *Courage in Both Hands*. These true stories should be of great value for worship services with young folks and in sermons.

The Friendly Story Caravan adds a dozen new stories to a selection of the best ones from the author's well-loved books, *The Children's Story Garden* and *The Children's Story Caravan*. This new volume is for children above ten years of age. Here are stories for home reading, for worship services and for the minister to use in the pulpit. Here the Friends speak naturally and convincingly of love and reconciliation largely because many of the stories are true.

Lois Lenski, distinguished author of regional children's stories has been rendering enormous service to the submerged groups like the migrants in the United States. Daughter of a Christian minister she feels keenly about some of the conditions faced by such groups. She believes that church people, including children, need more vicarious kinds of experiences before the churches will learn to care enough to do anything significant for such peoples. She prepared a significant issue of *Thoughts of God for Children* for the summer of 1952.

This valuable publication for children's worship is edited by the Connecticut Council of Churches. Recently Lois Lenski has created some plays about migrants for older children and young people to produce in order to provide vicarious experiences for the participants. *The Bean Pickers* portrays authentic problems of the migrant children. *A Change of Heart* shows some people awakening to the migrant's need for friendship that is genuine. *Strangers in a Strange Land* portrays vividly the conditions among a homeless, nomadic people in the United States. Lois Lenski writes with power and skill because she has gone to the sections of the country about which she writes and has come to know the people well and feels keenly about their plight. Her plays have been given to the Division of Home Missions of the National Council of Churches.

There are developing some good curricula for all age-levels if leaders know how to find them and to organize them. A most appropriate series for the needs of young children has been edited by Sophia L. Fahs. There is need for much to be done for primary and young junior children. Most of the traditional courses are scattered "lessons," often dealing with Biblical stories that confuse the children about the proper way to study the Bible and dealing with materials that have little meaning for them. Children learn a religious "patter" yet fail to grow in a vital suitable "knowledge of God and man."

It is to be hoped that the Congregationalists will also pioneer in a better curricula, one that gives guidance to older groups in a proper understanding of the Bible as well as growth in religious meanings in other areas of life. *The Story of Jesus* by Frances Eastman is not a spectacular book but suggests promise in better teaching of older juniors. *Jesus and the Kingdom of God* provides helpful guidance for pupil and teacher at the high school level or above. These courses can be used over a period of six or eight months to advantage. The activities and the references are good.

Men of Prophetic Fire is a much needed book on the prophets for use with young

folks and laymen. The fundamental issues of the period of seven great Hebrew prophets are dramatically described and should invite interest in reading the original materials in the Old Testament. This volume is a great contribution to religious education in churches because the material shows the results of careful scholarship. It is hoped that youth groups, adults, and teachers will make wide use of it as a study guide.

The Lore of the Old Testament contains a fascinating arrangement of popular folklore of the Jews and other people together with that in the Bible. The author has done an immense job of significant scholarship. Students of the Old Testament as well as young people and laymen will be instructed and charmed by this revelation of man's unending speculation on the origin and nature of the world and of man.

Restoring Worship is an appeal to Protestants to teach their young folks, and adults how to worship and how to make God central in this experience. Such an appeal is greatly needed because serious, careful education in prayer and worship is one of the greatest needs of the church. The author challenges the practice of making the minister the center. She asks "Where now is the Reformation ideal of each man finding direct access to God for himself?" Such access lies in worship yet it seems startling to learn the facts about the need of the laymen in our churches.

Simple prayers and precepts from world religions are beautifully illustrated in a procession of children from many lands on every page in *This Is the Way*. High religion and respect for many peoples will be encouraged among older children who are fortunate enough to own this beautiful book.

Our Father provides varied story-worship occasions for older children. The religious viewpoint is clear and fairly close to the experiences of children. Church school teachers and pastors also may turn to it for stories for worship.

Men As Trees Walking is an imaginative series of meditations containing dramatic stories of spiritual power of persons

from many nations and walks of life. Unusual and stirring bits of prose and poetry from wide sources point up the meditation. Women's organizations and older youth groups will find some useful resources for worship. Many adults will like it for private devotions.

Educators in the church and outside are challenged to face the problem of religious education for masses of young folks in the United States by Doctor Hay's vigorous and clear presentation of the problem in *The Blind Spot in American Public Education*. Valuable data on the history of religious freedom and of court decisions sharpens the position and encourages hope that schools and colleges may provide non-sectarian religious education. Somewhat in line with his position comes the *Moral and Spiritual Values in the Public Schools* the 1951 report of the National Education Association which stresses the necessity for religious sanctions in the proper development of the lives of young folks. It declares, "Public schools need staff and facilities for wholesome personal relations. Public schools should be friendly toward the religious beliefs of their students. Public schools should guard religious freedom and tolerance. The public schools can and should teach about religion." Along more realistic lines *Religious Values in Education* offers a brilliant and fresh approach to religious education in the public school. It will also be of great value to church educators. Dr. Madden's examination of various 'modes' of religious experience—the identification and pursuit of values, participation in a group, the testing of ideals and facts in guiding action, the use of climax forms of celebration, and group worship—suggest the way for effective religious meanings and values to take place.

Ministers and religious educators are challenged today to find better ways to improve their ministry to people. *The Human Community* is a convincing and well-documented argument for the small community, with its ongoing, face-to-face experiences as a place for the development of whole people. We must save the community if we wish to im-

prove the life of individuals. A new awareness of the meaning of this community is needed by the church if it is to "cure the Protestant paralysis . . . It is out of touch with the native initiative and human concern latent in the community. As a corporate body the church usually is superimposed from anonymous sources on the little place, and both in doctrine and practice is controlled by absentees. It offers no local referendum, no creative partnership or participation in the growth and development of its corporative doctrine, and because it remains formal, authoritarian and essentially remote from human initiatives, it either splinters into numerous marginal sects or is ignored." "If the church can enter once more the central concerns of the little place as an integrative influence its continued existence will be justified."

Ministers, directors of religious education, missionary groups, state and local church councils as well as leaders of clubs and civic minded citizens will find practical and expert help in group work and local improvement in the clearly presented principles and procedures presented in *Making Good Communities Better*.

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The National Council on Family Relations will hold its annual conference at the Kellogg Center for Continuing Education, East Lansing, Michigan. Sept. 1-3, 1953. Further information may be obtained by writing to National Council on Family Relations, 5757 South Drexel Avenue, Chicago, Illinois.

The Golden Anniversary Convention of the R.E.A. will be held in Pittsburgh, Pennsylvania November 8 to 10, 1953. Theme: "Religious Education in Our Society — A Critical Appraisal and Search for Ways to Improve It." Save the dates and plan to attend.

Be a "contributing" or "supporting" member of the R.E.A.
 Send the national office \$5.00 to \$20.00, over and above your "professional" dues, before March 31, 1953.

Each present member secure at least one new member for the R.E.A.—Now!

Ask your church or synagogue to make a contribution to the R.E.A.

CONCERNING THE NEW TRANSLATION OF THE BIBLE IN GREAT BRITAIN

JOHN K. S. REID

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THE RESULTS of more than fifteen years scholarly and literary work were made available to the public when on September 30, 1952 the Revised Standard Version of the Bible was published in the United States. It is not too much to say that this was an event which attracted the interest of the whole of Christendom, and especially of the English speaking parts.

It is to be hoped that it may for this very reason be more rather than less opportune to throw a glance at the not dissimilar enterprise undertaken by the Churches in Great Britain and still being actively pursued. The reference is of course to the work of what is known as the Joint Committee for New Translation of the Bible.

Most of the Churches of this country have committed themselves to the preparation of a New Translation of the Bible. That is to say, duly appointed representatives of the churches have met and are meeting together in conference over a new translation now being made by biblical and linguistic scholars of the highest rank who are rendering the original texts into English, with the cooperation of the University Presses of Oxford and Cambridge who are financing the project. Publicity has already been accorded to this venture and it will not be news to the readers of this magazine. They may, however, be glad to have something more said about the matter than can well be intimated in brief press notices.

It all began within the Church of Scotland, when at the General Assembly in May 1946 an overture was presented by the Presbytery of Stirling and Dunblaine "anent the transla-

tion of the Bible into the language of the present day." The General Assembly approved the overture and remitted the matter to a special committee. This committee met within a month of the close of the Assembly, and from its very first meeting there emanated the lines along which the whole project has since moved with surprising fidelity and little alteration or correction. For one thing, it at once prepared an approach to "the four principal or representative Communion, the Church of England, the Methodist Church of Great Britain, the Congregational Union, and the Baptist Union," asking whether their co-operation might be expected if a new translation were to be undertaken. Along with this letter of inquiry, a memorandum was submitted, indicating both the nature and the urgency of the need for a new translation, and certain "main principles on which it is desirable that the new translation should be based" were set forth.

Within a few weeks affirmative replies were received to the invitation, and as early as October of the same year delegates appointed by the churches concerned met in London. These delegates "unanimously agreed," in the words of the Report presented to the General Assembly of 1947, "to commend the proposal to the authorities of their respective churches, and ask them to co-operate in carrying it out." The General Assembly approved the action taken by their delegates, and similar approval was a little earlier or a little later given the appropriate bodies of the other churches hitherto concerned. The enterprise, with surprising ease and celerity, was under way.

In subsequent meetings of the appointed delegates, now gathered under the name of the Joint Committee on New Translation of the Bible, it was found necessary to enlarge and supplement the project as hitherto devised. Office-bearers were elected, and the

¹The editorial committee is indebted to the Reverend John Reid for this article, the main part of which appeared in *The Expository Times*, Volume LXIII, Number 8, and is printed by special permission. This article is a supplement of the July-August 1952 issue of *Religious Education*.

late Bishop of Truro becoming Chairman, and the Rev. (later Professor and Dr., and now of Princeton) G. S. Hendry, Secretary. The Presbyterian Church of England, the Society of Friends, the churches in Wales and the churches in Ireland were in turn issued with invitations which were accepted. Representation on the Committee was offered to and accepted by the British and Foreign Bible Society and the National Bible Society of Scotland. The number of representatives to be sent by the cooperating churches was adjusted and fixed. Agreement was reached with the Oxford and Cambridge University Presses on the terms under which they would undertake the publication and have vested in them the copyright of the new translation. Simultaneously arrangements were being made for the invitation and appointment of members to the Panels on Old Testament, New Testament, and Apocrypha, and of translators. Further reference to these will be made in a moment. Minutes of later meetings are full of references to matters submitted for definition and decision by the Panels to the Committee or sent down by the Committee for consideration by the Panels. Timely provision was made for the regular preservation in some form of the findings thrown up by the scholarly and technical labour expended on the work. Principles have been evolved for the general guidance of those concerned in it. Now, shortly before this was written, there have appeared before the Committee the first passages in the draft translation that has been shaped by the work of the translators and Panels concerned.

Is the Project Worth While?

The reaction of people when they hear that a new translation is being prepared are liable to be various. Indeed, they have in fact manifested themselves variously. It is improbable that I should have in any other way had brought to my notice certain MSS. and comments or even commentaries concerned with some of the Biblical books, especially the Books of the Revelation, Daniel, and Genesis. I have a file for copies of replies made when returning these unsolicited contributions, in which such phrases as

the following occur with some frequency: "I cannot say that any MS. quite like yours was ever submitted to the translator"; "Your notes are conceived in rather a different form from that which the translation is likely to have when it appears"; "It will not be possible to make extensive use of the suggestions you make, but perhaps they will find a use elsewhere." I treasure in this file also a letter which begins: "Dear Sir,—I hear you are engaged upon a new translation of the Bible. Let me give you my views about Hell!"

The case for a new translation could hardly have been better or more briefly formulated than when, at the very inception of the scheme, the Church of Scotland Committee drew up the memorandum which it submitted to the churches who were without exception to offer cooperation. It may well supply the few sentences which can be devoted to this aspect of the subject. Referring to the Church of Scotland statement on Evangelism, the memorandum quotes that "the terminology which the evangelist naturally employs has almost no meaning for those whom he wishes to address. He seems to them to be speaking in a foreign language and using words which convey nothing to their minds." It continues: "We are fully appreciative of the superb literary qualities of the Authorized Version, its majestic style, its noble cadences, and the many excellences which have given it its unique place in our literature and endeared it to generations of Christians in the English-speaking world. But we are compelled to recognize that the A. V. is becoming unable to fulfil the function it was created to serve, because the language in which it is written is not the language our people speak or readily understand today. There is a wide gulf between the language of the seventeenth century and the language of the present day, and the passage of time is steadily widening it. . . . There is the further danger that, where the language of the Bible is intelligible with or without explanation, the archaic flavour may well give the impression that the message of the Bible itself belongs to a bygone age and has no relevance to the world of the twentieth century. This is especially to be deplored, since the New

'Testament was originally written in the 'common' language of the time, and, as the papyri have shown, there are few of its terms which did not belong to the current vocabulary of everyday speech." As already stated, the case for the undertaking in these or other terms was so forcibly felt that approval was unanimously and expeditiously secured. It may be said that public interest manifested since has confirmed this early impression.

Those who feel satisfied that there is need for modern translations alongside the A.V. may press another query: whether the production of yet another is not simply to duplicate work already done. The Joint Committee was of course aware of these other translations, made early reference to them, and felt on the whole that their existence encouraged rather than discouraged the attempt at one more. It noted with deep interest the enterprise on which the promoters of the Revised Standard Version had embarked. It felt challenged by the new translation from the Vulgate of the New Testament produced and of the Old Testament authorized by the Roman Catholic hierarchy of England and Wales. Few people could anywhere be found to commend the R.V. with any enthusiasm for the needs of the modern generation. Moffat, Weymouth, Goodspeed, and others represented private ventures, however notable, and neither have received nor could receive the official approval of the churches. "The translation of the Bible is a responsibility of the Church; and it is only a version, carried out at the behest of the Church by men in whom it has confidence, that could be commended for general use and hope to gain popular acceptance. This appears to have been recognized in 1611. As the A.V. completed and crowned the labours of Tyndale, Coverdale, and the rest, so, we submit, the time has come for the Church to make history repeat itself, by producing a new authorized version which would complete and crown the labours of the various scholars who have prepared the way in this century."

Principles and Methods

It was not only the bare proposal of the General Assembly of the Church of Scotland that evoked ready approval from the churches

approached, but also in large measure the general principles laid down. At the first conference, delegates found themselves appreciating the same need and suggesting identical principles for the production of something to satisfy it. The following principles were from the start approved. The work is to be a new translation and not a revision of any existing version, having as its object to render the original into contemporary English, avoiding all archaic words and forms of expression. It will have regard to native idiom and current usage of the English language; it will avoid Hebraisms and Graecisms which have not become Anglicized; and freedom will be exercised in altering the construction of the original for the sake of intelligibility in English. The basis is to be the best ascertainable text (in the judgment of competent authorities). The translation will be printed in paragraph form, with the poetical books and passages in verse form, and the modern system of punctuation, including quotation marks, throughout.

A supplementary memorandum was later adopted, after experience in translation had at various levels been gained. It is clearly before the mind of the Committee that, for those already familiar with the language of the A.V. and the Book of Common Prayer, a conservative revision, correcting the worst mistranslations, would suffice; but it is not they primarily that compose the public which the new translation will have in view. It will rather bear in mind the large section of our people which has no effective contact with the Church in any of its communions, and for whom the A.V. has no associations. Many people of this kind are interested in the Bible and intelligent and educated enough to understand the Bible if put before them in a language that is acceptable. But the language in which the A.V. is couched is unfamiliar, frequently unintelligible, and where not actually unintelligible has an air of unreality. Further, there are the younger people for whom, if it is to make any impact, the Bible must be made "contemporary," and a new translation must at least be laid beside the A.V. as a key to its meaning. Besides these classes, there is also to be held in view the

considerable number of intelligent people who attend church, and for whom the traditional language is so familiar that its phrases, as one of the Committee has put it, "slide over their minds without stirring a ripple."

The aim, then, with this kind of public in view, will be to render the Bible intelligible to contemporary readers, through the medium of (so far as practicable) a "timeless English," which will avoid equally both archaisms and transient modernisms. The intention is that it convey a sense of reality rather than "hallowed associations," have accuracy without pedantry, and possess sufficient dignity to be read aloud.

The aim is high and ambitious but not unattainable. In putting it into practice, a system has been built up which is complex but effective. An early suggestion on the part of the Committee supposed that the translation of the New Testament might be entrusted to one person with revision help by one or two others. In 1947 the Committee records the need for setting three scholars to work on the Old Testament and two on the New Testament. A year later, however, the Committee is found resolving that eight scholars be engaged on the translation of the Old Testament and three on that of the New Testament. In this way, one may say, the Committee has allowed the exigencies and scope of the work as they became apparent to make their own impression and to state their own demands, and has devised the means and measures whereby they could be met and satisfied.

A similar flexibility and even improvisation characterizes the evolution of the procedure to which the work of a translator is subjected. At one end of the process, there is the translator himself. The Committee believed that for help in a project of this importance it might be able to draw upon the entire resources of biblical scholarship which the country possesses. The promised cooperation of so many churches removed any denominational hindrances which might have limited the free employment of the skill and talent otherwise available. The Committee found its expectation in no way disappointed, and it may safely be said that the actual work

of translation is in the hands of the most competent persons this country can provide.

At the other end of the process, it was from the very start recognized, the most careful oversight must be exercised over the literary propriety of what was produced. The initial documents suggest that "the advice of one or more literary men be sought regarding the quality of the translation." This rubric in practice was crystallized into the formation of a Literary Panel or Panel of Literary Experts, through whose hands draft translation in its last stages of preparation is required to pass. At this stage, if necessary, there is imparted to the work a quality which the translator alone cannot necessarily be expected to give.

Between these two initial and final points there operates a system of Panels. This is seen in its simpler form in the case of the New Testament. Here the work of the individual translator is carefully checked by reference to and consideration by a number of other persons qualified in the field, some of whom are engaged on the translation of other parts of the New Testament. The amended translation has then to be agreed to by the translator before it goes before the Literary Panel. In the case of the Old Testament, however, it was realized that length and textual diversity gave rise to peculiar difficulties, and it early became apparent that even more careful check and countercheck would have to be carried out. Sub-panels were set up to deal respectively with the historical, poetical, and prophetic books, and a good deal of time and labour was saved by passing draft translations through these comparatively independent and self-contained groups in initial stages. Further it was found necessary at the appropriate point to have available the advice of expert philologists. Thus the work of the individual translator passes through the hands of a good many people in the course of its preparation. Members of the sub-panel dealing with the type of Old Testament book, members of the full Panel on the Old Testament, philological experts all examine it; and there is constant reference back to the translator himself. Only at the end of this process does the prepared

document appear before the Literary Panel for scrutiny from another special angle.

Operation of the System

All this may seem, and indeed manifestly is, rather complex. I believe the Committee would be quite ready to admit this, and to justify it on the ground that it seems worth while to spend time in the preparation, if by so doing a lasting quality can be imparted to the final translation. Complexity is not necessarily disadvantageous: we are told that the human brain is incredibly complex, yet in some cases it works very well indeed. The complexity of structure for the preparation of this new translation will rightly be judged by the quality of the result. More serious is the misgiving that in the process of being handled by so many people, and especially by so many people in committee, all vestiges of character might be likely to be obliterated. Some members of the Committee were aware themselves of this misgiving and keenly alert to see what foundation it has. They have been reassured. Some collaboration is of course manifestly necessary, so that a currency of terms can be devised and employed commonly throughout the work. It would certainly have been a misfortune if this had resulted in the kind of pale bloodless decoction so often the final achievement of a Committee's work. As the work proceeded, however, two things have become clear. One is that cooperative work among the scholars engaged has in part discovered, and in part created, a notable consensus on many points—textual, hermeneutic, and others—where serious diversity might have been expected. A common mind has been slowly forming concerning how the original should be rendered. The discrepancies to be bridged and the incompatibilities ironed out by means of the heavy hand of Committee majority and so on, have, therefore, been fewer and less important than one might have feared. The other thing is attested by the members of the Literary Panel with much satisfaction. It is that in their view, in the case of the material that has come before them, there has been successfully conveyed and expressed, not only the meaning of the message, but even the authentic

tones in which the original writer uttered it. If this early judgment of some of those engaged in the work is later endorsed by the public to which it is eventually given, it will be a great achievement.

Some will be interested to learn the principles adopted concerning the text to be followed. As basis, the Old Testament translation will have the Hebrew text of Kittel's *editio tertia*. Where, however, one or more of the ancient versions indicate a text different from the Massoretic Text, a rendering of the underlying Hebrew may be admitted into the text of the translation. Each case is considered on its merits, and variations from the Massoretic Text will be carefully recorded. Conjectural emendations will be used as a *pis aller*, and only where the Panel responsible judges unanimously agree that neither Massoretic Text nor ancient versions yield intelligible meaning. The case of the New Testament presents its own problems, and the text translated will of necessity be eclectic, since no existing text can be taken as sole basis. Translators are instructed to take a standard text, for example, Hort, Souter, or Nestle, to depart from it where they feel compelled, to note such departures, and to be ready to vindicate their judgment if challenged by another member of the Panel. Ancient versions are taken into account equally with Greek MSS.; but a rigour similar to that exercised in the case of the Old Testament is demanded before any conjecture be admitted.

The Present Position, and the Prospects

The appearance of this article has been delayed until it could be said that the churches' representatives on the Joint Committee have had before them the first draft translations to have survived the long and careful process of preparation. One complete book from the Old Testament was before them, and half another prophetic book. Of the New Testament they had as samples a Gospel and an Epistle. Considered judgment must await the scrutiny of more material. It would not, however, be out of place to record the good impression that the samples made upon the Committee, the Committee's favourable judgment that the

principles laid down for the translation have been followed, and the present writer's opinion that a translation is being made which is outstanding for general simplicity, smoothness, and grace, and for at least occasional force and pungency. From this time on, a steady stream of draft translations, passed through all stages of preparation, will come before the Committee.

It would be foolhardy to indulge in prophecies about the future of a work still at so rudimentary a stage. A number, and perhaps a considerable number, of years must elapse before it is given to the public. The American project was brought to completion in fifteen years. Five years have now elapsed since the preliminaries in this country were concluded and the real work of the Committee began. It may, before it is finished, occupy as long a period as the American counterpart. Meanwhile, it is to be remembered that the translation is not intended in the first place for reading in church, though the words, "which would be recognized by the churches as an alternative version," do occur in the memorandum of the first meeting of the initial conference. From the very start, however, "the religious instruction of the young" has been a prime motive, and it may be conjectured that the wide-scale public employment of the new translation will begin at this point. Starting at this level, there is no limit to the extent of use and employment which may be given to it, if the labour of those engaged upon making it is in God's providence crowned by the approval of the public for whom it is designed. "It was," states the initial invitation from the General Assembly to the churches, "a vital concern of our pious forefathers of the sixteenth and seventeenth centuries that the Bible should be made available to the people in the vulgar tongue. The A.V. nobly fulfilled that purpose for its own and many succeeding generations. But now, through no fault of its own, it is no longer able to fulfil it; and the time has come for the Church to undertake the preparation of a new version in a language understood of the people of the present age, so that every man may hear in his own tongue (not that of his distant ancestors) the wonderful works

of God." The same vital concern lies behind the work of the Committee today.

Although the Revised Standard Version has been offered to the public, only the Preface has been seen by the writer at the time of preparing this article. It is natural to wonder how the two projects, one now happily completed, the other not more than well under way, compare with one another.

The motives behind the two undertakings may be said to be identical. Behind both for one thing is the "great development of biblical studies and discovery of many manuscripts more ancient than those upon which the King James Version was based" (Preface R.S.V.). Nor is it only that earlier biblical texts and versions have been discovered. Much new light has also been thrown by non-biblical documents on "the understanding of the vocabulary, grammar and idiom of the biblical manuscripts" (*ibid*). On a different level, there is the "change since 1611 in English usage." The removal of merely linguistic obstacles has become one of the major requirements of preaching and teaching; and for this something other than the King James Version is needed. Further, comparison of basic principles for the carrying out of the work of the two projects reveals much similarity. Common to both are the decisions to use the Massoretic text for the O.T. and to employ versional variants and even conjectures only when the text is quite unintelligible as it stands. Many of the difficulties encountered are identical—that, for example, of rendering the Divine Name; and here while the Revised Standard Version inclines to revert to the practice of the King James Version, the British translation is committed generally to the practice of the Revised Version. It appears too that the Revised Standard Version "is intended for use in public and private worship, not merely for reading and instruction," whereas the British translators disclaim the intention of superseding the King James Version in public worship, in the immediate future at least.

Is there any point, then, at which the two projects materially differ? The closeness of the similarity in the form of the two was at one time considered great enough for *rap-*

prochement to be made between those responsible on each side of the Atlantic, and the question was raised whether complete co-operation on a joint enterprise might not be achieved. The proposal came to nothing. And if it be asked why, the answer can be briefly given. In the Preface, it is affirmed that "the Revised Standard Version is not a new translation in the language of today"; it is on the contrary "a thorough revision of the version of 1901, which will stay as close to the Tyndale-King James tradition as it can, in the light of our present knowledge of the Hebrew and Greek texts and their meaning on the one hand, and our present understanding of English on the other." In sharp contrast to this, the British project is and was always intended to be just such a *new trans-*

lation, and is *not* bound to close adherence to any previous translation. How great a difference this distinction will make it is not possible to estimate with any exactness, until alongside the American version there can be placed the British translation; but it is certain to be very considerable.

The Churches in each of the greater English speaking countries, carefully reviewing the existing religious situation, came to different decisions about the appropriate thing to do, the one that the revision of a revision be prepared, the other that a new translation be made. It will be the hope and prayer of all concerned for God's Church and Kingdom that both projects will abundantly prove to be for the profit of all people and *ad maiorem Dei gloriam*.

WORKSHOP FOR DIRECTORS OF CHRISTIAN EDUCATION

Conference Point Camp on Lake Geneva, Williams Bay, Wisconsin, July 26-August 1, 1953. For persons employed by a church or group of churches to give direction to the educational work of the local church. Many aspects of the director's task will be considered. Dean: Winona Arrick Cayvan, Minister of Christian Education, East Congregational Church, Grand Rapids, Michigan.

RELIGIOUS DRAMA WORKSHOP

American Baptist Assembly, Green Lake, Wisconsin, August 15-22, 1953. For leaders of religious drama in the local church or on the college campus; to give training in techniques and philosophy of production, directing, writing, and integration into the religious education program. Director: Amy Goodhue Loomis, Director of Religious Drama, Board of Education and Publication, American Baptist Convention.

AUDIO-VISUAL WORKSHOP

American Baptist Assembly, Green Lake, Wisconsin, August 31-September 5, 1953. This tenth international workshop will give special emphasis to audio-visuals in the church curriculum. Groups will be planned especially for national denominational and interdenominational staff, editors and lesson writers, state and area staff of denominational and interdenominational agencies, professors, and producers. Workshop Secretary: Pearl Rosser, Executive Director, Department of Audio-Visual and Radio Education.

For further information write

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CHRISTIANITY IN THE LIGHT OF PSYCHOPATHOLOGY

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THE PRESENT paper represents an excursion into applied psychology. It is an attempt to apply psychology to the field of religion, wherein few psychologists have ventured to enter. More precisely, it aims at examining the foundations of Jesus' teachings from a psychological point of view. We shall restrict our analysis to insights gained from modern psychopathology.

As the very basis for our discussion, we should designate what we consider the fundamentals of Christian teaching. The second commandment which urges one to love his neighbor as himself, the Golden Rule, the story of the Good Samaritan and the stoning of the adulteress are representative samples of a body of teachings that stress man's relationship to his fellowman.

The sayings of Jesus reveal that man's salvation was to be achieved not by putting on long robes and making long prayers as the pharisees were accustomed to do particularly before a proper audience. It can be argued that the teachings of Jesus were anti-traditional and anti-theological. He knew well how to rebuke the theologians of his day when they challenged him for healing on the Sabbath. He was not concerned with abstruse and academic questions of theology. When a heckler once asked him what would happen in heaven to a widow who had remarried, he knew how to put him in his place.

The new note in his teachings was a stress on human relationships. "Salvation" through the mere observance of rituals and stereotyped ceremony was out. It was in the world of reality that man could achieve his salvation or happiness, individually and collectively, through the observance of homely and practical rules for living with his fellow man. Such negative forces as violence, hatred and destruction, permitted under the older order

of an eye-for-an-eye and a tooth-for-a-tooth well buttered with theology were passé. In their place, constructive forces were to be released which would lead to the individual's and the group's positive growth toward the realization of their mutual adjustment. In our opinion, this was a profound and revolutionary psychological insight into the essentials of mental hygiene, both individual and social. Fosdick¹ (p. 48) agrees that the religions of the world have much in common but that the distinctive feature of the teachings of Jesus is a reverence for personality, — individual personality. The wholeness, the wholesomeness, the integration and fulfillment of personality constitute the keystone of Christian doctrine.

The words of Jesus are wise sayings and worthy to be received. As a matter of fact, it has been argued that one evidence for their truth is their survival down through the centuries. In other words, had they *not* been serviceable, they would *not* have survived, so the argument goes. Others clothe their arguments in behalf of the new ways of living together in sanctimonious terms or pious appeals. After all, these are supernatural pronouncements and must, *ipso facto*, be right and proper, because they come from on high. People *must* love one another simply because God wills it. If the mere survival of a doctrine is to be used in support of validity, then what can we say about the longevity of Buddhism or Confucianism or, for that matter, our superstitions, hoary with age? Nor does recourse to a supernatural "will" have appeal as a basis for an ethical system.

If, instead, we are eager to found our religion upon a more rational basis, we may

¹Fosdick, Harry Emerson. *As I See Religion*. New York: Grosset and Dunlap, 1932. Pp. 200.

well look for factual evidence. What do the sciences of man say on this point? We may well ask these students: In your probing and delving into human nature, have you found anything of value to illuminate our problem? Are there any good reasons why men should live together in harmony, peace and love? What will happen if they don't?

Space prevents our exploring the whole field of psychology for pertinent findings. Besides, the development of our thesis can be made just as effectively by restricting our analysis to illumination gathered from the field of psychopathology, particularly schizophrenia.

Let us consider those humans who are most maladjusted. Essentially, these are individuals who have lost touch with their fellow-man. Even a thumb-nail description of them must state that they have withdrawn from the social world and that they live in a world of fantasy. They insulate themselves from the rude jolts of this world through exclusive preoccupation with their asocial dreams in which wishes are horses and beggars may ride. They achieve an adjustment but at the expense of giving up their social role. Lack of responsibility and a devastating parasitism characterize their life career which is a psychological solo.

How does a schizophrenic get that way? There is good evidence that he develops or achieves schizophrenia by insulating himself against his fellow man. His psychosis is a desperate attempt to regain security but entirely through his own private resources. In the end, his unshared thinking and action cause him to lose the way so that he is completely out of contact with those around him. Eventually, even his language becomes an iron curtain that others cannot penetrate. He loves no one and makes no demands on others for their love.

One need not agree with psychoanalytic theory to point out how Freud² (p. 141) and his followers stress the narcissism of the schizophrenic. According to these psychopathologists, schizophrenics show a regres-

sion to an infantile state in which they behave as if they were in love with themselves. They are emotionally related only to themselves.

Cameron³ (p. 450) also stresses the desocialization that occurs in schizophrenia. The person's unshared fantasy becomes more and more absurd as it comes less and less into contact with corrective pressures from others. The patient's inability to put himself in the other person's shoes results in his losing himself in the social wilderness. No longer able to share the other person's thinking, he becomes a psychological lone-wolf. He grows progressively less and less like other people.

The degree to which an individual can identify himself with the object observed or feel himself into it, to that extent does he show what psychologists call *empathy*. Schizophrenia has been considered as a failure in empathy. In an exploratory study along these lines, Cottrell and Dymond⁴ have recently studied the empathic responses in non-pathological individuals. The following summary of their work is pertinent to our discussion.

Those in the high empathy score group appeared to be emotionally expressive, outgoing, optimistic, warm people who had a strong interest in others. They are flexible people whose emotional relations with others, particularly their early family relations, have been sufficiently satisfying so that they find they can establish rewarding affectional relations with others. Those low on the empathy score are rather rigid, introverted people whose emotional life appears inhibited but who are subject at times to poorly controlled outbursts of emotional behavior. They are unable to deal with concrete material and interpersonal relations very successfully. They are either self-centered and demanding in their personal relations or else "lone wolves" who prefer to get along without strong ties with other people. Their own early emotional relationships within the

²Cameron, Norman. *The Psychology of Behavior Disorders: a Biosocial Interpretation*. New York: Houghton Mifflin, 1947. Pp. 622.

³Cottrell, Leonard S. and Dymond, Rosalind F. "The Empathic Response." *Psychiatry*, 1949, 12, 355-359. Quoted by special permission.

⁴Freud, Sigmund. *New Introductory Lectures on Psycho-analysis*. New York: W. W. Norton, 1933. Pp. 257.

family seem to have been so disturbed and unsatisfying that they feel that they cannot afford to invest their love in others as they need it all for themselves. They seem to mistrust others, to isolate themselves, and not to be as well integrated with their life situations as are those with the high empathy scores (p. 359).

To us, this seems to say that, to the degree to which a person can take the viewpoint of the other person, to that degree does he develop satisfying relationships with others and healthy growth. Or, put it another way, insofar as he follows through with the implications of the second commandment to that extent will he bind himself to others and achieve an anchorage point for solid further development. The first statement is in a psychological framework, the second with a religious orientation.

A similar viewpoint has been voiced by Overstreet⁶ in his *The Mature Mind*. In this book, he evolves his *linkage theory of maturity*.

This theory sees man as a creature who lives by and through relationships: who becomes himself through linkages with the nonself. It sees him, as a unit of psychic experience, both capable of lifelong growth and subject to arrest of growth at any point where he habitually makes immature efforts at problem-solving (p. 71).

The implication is that, in order to avoid mental illness, one must link himself to others in such ways as permit personal growth through wholesome relationships with others. From infancy onward, in ever-widening circles, the mentally-healthy person relates himself to others in the ever more complex sets of relationships through linkages of affection, shared work, beliefs, memories, sympathy and good will toward his fellow humans. The schizophrenic is one who either shrinks from such linkages as he has established in the past or has never forged any links with people. At this point, various portions of the Sermon on the Mount are appropriate as a religious paraphrase of the foregoing.

Harry Stack Sullivan⁶ has been so impressed with these linkages, that he has studied mental illness as a disturbance in interpersonal processes. He does not see an isolated patient before him but rather a disturbed set of human relations. He cannot see the single trees for the forest. In other words, an unrelated, isolated individual is only a myth and a delusion. For Sullivan, the fundamental reality is linkages—bad linkages and good ones. The job of the psychiatrist is fundamentally one of modifying personal interrelationships. How he views interpersonal processes as the fundamental reality is revealed in the following passage quoted from his writings.

... man is the only animal . . . that ceases to be an animal in the most significant respect when he becomes a person, and to be a person it is necessary that one live in the world of persons and personal entities, and personal organization, and so on, which we ordinarily call the social order or the world of culture. And *insofar as a person is separated from the world of culture, he begins to deteriorate in his attributes as a person.*⁷ His interpersonal relations, after a period of isolation, are distinctly degenerated from the development of refinement and elaboration which they showed at the start, and while it doesn't work quite as rapidly as separation from the physicochemical universe and oxygen, still it is *move in the same direction explicable on the same basis* (p. 331). . . . If you are human biologists, I am perfectly willing for you to talk about individual specimens of man. And in so far as you see material objects, I am perfectly willing to agree that you see people walking around individually, moving from hither to yon in geography, and even persisting from now to then in duration; but that does not explain much of anything about the distinctively human. It doesn't even explain very much about the performance of my thoroughly domesticated cocker spaniels. What the biological organism does is interesting and wonderful. What the personality does, which can be observed

⁶Overstreet, H. A. *The Mature Mind*. New York: Norton, 1950. Pp. 295. Quoted by special permission.

⁶Sullivan, Harry Stack. "The Illusion of Personal Individuality." *Psychiatry*, 1950, 13, 317-332. Quoted by special permission.

⁷Italics ours.

and studied only in relations between personalities or among personalities, is truly and terribly marvelous, and is human, and is the function of creatures living in indissoluble contact with the world of culture and of people. In the field it is preposterous to talk about individuals and to go on deceiving oneself with the idea of uniqueness, of single entity, of simple, central being (p. 329).

In very strong terms does Sullivan say that when a person is cut off, or cuts himself off from fellowship with others that it is like trying to rip him apart from his oxygen envelope which is indissolubly connected with him. He cannot exist without the one any more than he can without the other. Is this not a 2000-year-crescendo of the utterances of Jesus?

Recently, Stycos⁸ has called attention to the interesting fact that the most psychotic patients have recovered when removed from the cold, perfunctory treatment of the hospital ward to the warm, friendly atmosphere of the home. While he is not certain what the factors in the situation are, the fact of improvement of recovery is beyond doubt. In our opinion, it is the conditions of human warmth and affection that make it possible for these "lost souls" to find their way back to a useful role in society.

Further illumination of our thesis may be achieved through an examination of the work of the French hospital physician, Rubé⁹ who has studied the recovery of schizophrenics over a period of many years. He discovered that, regardless of the particular shock treatment employed, when it was first established, between 30 and 40 percent of patients recovered. However, after a certain lapse of time and, again, regardless of the shock method employed, there was a progressive decrease in good results to a level around 12 to 15 percent.

Greatly puzzled by these results, Rubé analyzed all the factors involved and finally found the answer to his question. He discovered that when any treatment was first in-

troduced, patients were carefully followed. They received much attention and handling; physicians and staff literally hovered over them. As soon as improvement was noted, they were transferred to another ward, where definite attempts were made to talk to them and to encourage them to make more adaptive social adjustments. As new techniques were introduced, patients treated with them monopolized the attention of the staff while those still receiving older types of treatment were more or less neglected and ignored. Therefore, a decreasing percentage of them attained the expected stages of recovery as physicians directed their enthusiasm to other patients with newer methods of treatment and resultant increase in effectiveness of therapy with the latter.

Here, according to Rubé, was the crux of the matter. It was the human touch that proved to have such healing power with these patients, not the specific drug or technique. It was the contagious enthusiasm and friendly contacts with physicians and nurses that apparently recalled the patients from their asocial insulation and gave them the confidence and courage to make another sortie into the world of reality and people.

Two minor findings support the above interpretation. First, Rubé discovered that a higher percentage of recoveries occurred in the case of female patients as compared with male. Rubé pondered this considerable difference in results and observed that women patients were attended by female nurses and men patients by male nurses. He attributed this difference to the more motherly handling of patients by the female nurses. They apparently radiated more human warmth and affection and, therefore, gave a greater percentage of patients a secure basis for achieving a cure.

A second insight occurred through analysis of the behavior of patients during insulin shock. Needless to say, this form of therapy gives the patient a terrific jolt. After months of preoccupation with his solitary thoughts, something comes through to him like a bolt out of the blue. Furthermore, this anxiety or fear that is aroused by the insulin bears no relationship to his morbid system of

⁸Stycos, J. Mayone. "Family Care; a Neglected Area of Research." *Psychiatry*, 1951, 14, 301-306.

⁹Rubé, P. "Healing Processes in Schizophrenia." *J. nerv. ment. Dis.*, 1948, 108, 304-346.

feeling and thinking. It comes from the outside, and for the first time, this is where the patient looks for help. It is now that the sympathetic hand of the physician or nurse makes an effective bond with a person other than the patient himself or his dream world. A successful trial at this point permits setting up other spontaneous relationships with persons and eventual recovery into the real world of people.

In our opinion, Rubé's study shows that "no man is an island." No one can live in utter isolation from his fellowmen in a state of psychological health. Once he cuts his bonds with others, he is in danger of heading for morbidity, pathology or psychological parasitism or death. Conversely, the implication is that psychological health must be worked out through rubbing shoulders with one's fellowman, through interest in him and concern for him. Not self-absorption and self-love but their opposite lead to an abundant life and self-fulfillment. When one begins to love himself more than his neighbor, he is in danger of losing himself or becoming ill. The connection of these findings with the second commandment is obvious enough and requires no further elaboration.

What Do These Findings Indicate?

First, they tend to validate the notion of

schizophrenia as a failure in human relationships. They indicate what happens when man loses touch with his fellow man and predict the crack-up from his inability to give or accept love. The recovery of these patients back to useful, cooperative life again proves the efficacy of the human touch, of shared love. It argues all the more strongly for its greater effectiveness with individuals who are not disordered — those of us who are not in mental hospitals.

This brings us back to the teachings of Jesus. In the light of recent advances in the social sciences, we may now say that Christ's revolutionary insights into the good life are validated. They are buttressed by incontrovertible evidence, the best kind of argument. No longer need we rely upon the forces of tradition or sacred authority to point the way to a sound life. Indeed, we can with greater confidence and certainty espouse the second commandment. It is true not because Christ said it. Rather he said it because it was true. With him it was a grand intuition. In the past 2000 years we have added legs to the argument so that it stands on its own. This becomes another of those eternal truths that speaks with greater force because it has been tested in the crucible of life.

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Attitudes Toward Pastoral Training OF SIXTY-ONE OUTSTANDING PASTORS¹

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THIS REPORT presents the training of sixty-one outstanding pastors and their attitudes toward it. The ministers were chosen by a panel of experts because of their efficiency in pastoral work. Then, they were interviewed by the author and their answers recorded on a prepared questionnaire.²

The ministers served churches located in eleven states in the northeastern section of the United States which were affiliated with eighteen different denominations. The median size of the sixty-one churches was 1,260 members. Thirty-seven of the churches were located in residential neighborhoods, fourteen were downtown churches, seven were churches in areas in transition and one was a rural church. Although church membership included persons from all economic levels it was made up predominantly of the middle and upper class economic groups.

Table I indicates that this group of ministers had extensive academic training.

TABLE I
ACADEMIC TRAINING OF SIXTY-ONE
MINISTERS

<i>Degrees</i>	<i>No. of Ministers</i>	<i>% of Group</i>
Baccalaureate Degree	53	86.8%
Equivalent of baccalaureate degree	4	6.5%
Professional Degree	42	68.6%
Equivalent of professional degree	10	16.3%
Master's Degree without professional degree	6	9.8%
Master's Degree with professional degree	12	19.6%
Earned Doctor's Degree ³	7	11.4%

²This article contains material from John A. Clippinger, *The Pastoral Role of the Minister*, (unpublished Ph.D. dissertation), Yale University, New Haven, 1950.

³Pastoral visitation was made possible by a grant from the Earhart Foundation.

⁴Fifteen of the sixty-one ministers had honorary doctorates.

Forty-seven ministers indicated a total of eighty-four undergraduate majors: Thirty-two majors were in the social sciences (Education, Religious Education, Economics, History, Psychology, Politics, and Sociology); eighteen were in Philosophy; twelve chose English and Journalism; ten selected Classical Literature, Greek and Latin; and the remaining twelve majors were distributed among Religion and Bible, Science and Mathematics, Speech and Dramatics and Business Administration.

Twenty-five ministers received professional degrees, reported thirty majors from divinity schools or seminaries which allowed election of majors. Thirteen majors in theology, philosophy and ethics were reported, eleven in religious education, psychology of religion and pastoral counseling, and six in Bible and church history.

Twenty-four ministers reported a total of thirty majors in master's degrees.⁴ Fourteen majored in the social sciences of education, religious education, history, social research, psychology, abnormal psychology and sociology. Eleven centered their work in philosophy and theology while the remaining five chose Hebrew, English, Business Administration and New Testament.

The seven earned doctorates showed: two in Abnormal Psychology, two in Religious Education, two in Philosophy, and one in Education and Psychology.

In addition to the work for which academic degrees were granted twenty ministers carried graduate courses in thirty-one subjects for a period of from one semester to three years. Here again the major emphasis was in the area of the social sciences. The same thing was also true for twenty-one ministers

⁴The reason for six more master's degrees appearing here than in Table I is because some ministers had more than one master's degree.

who took a total of twenty-nine courses lasting from two weeks to a summer. These sixty-one ministers were very well educated and they were slanting their education in the direction of the social sciences.

Fifty-six ministers (91.8%) remembered a total of one hundred twenty courses which dealt directly with various aspects of pastoral work. They had taken a number of other courses but because of a lapse of time they had forgotten the names of them.

TABLE II
TYPES OF COURSES RELATED DIRECTLY
TO PASTORAL WORK

Type of Course	No. Times Men- tioned	% Times Men- tioned
<i>Parish Work</i> — (Pastoral Theology, Practical Theology, Pastoral Practices)	57	47.5
<i>Psychology or Psychiatry</i> — (Psychology of Religion, Pastoral Psychiatry, Counseling)	41	34.1
<i>Sociology or Social Case Work</i>	13	10.4
<i>Learning by Doing</i> — (Clinical Training or Internship)	6	5.0
<i>Principles of Religious Education</i>	2	2.0
<i>Theology</i>	1	1.0
Total	120	100

Each minister had at least one course in Parish work—a common sense approach to the everyday problems of the minister. Also each pastor had one course in a more scientific approach to his pastoral practices but this sociological or psychological training was weak compared with the same type of training of certain other professional groups.⁵

Sixty of the sixty-one ministers gave an answer to the question regarding clinical training. Fifteen pastors (25%) had clinical training and forty-five pastors (75%) had no clinical experience. The pastors re-

ceiving clinical training were definitely younger men.⁶ Twelve (80%) of the fifteen pastors received this training in the seminary. Putting it another way about one-fifth (20.8%) of the pastors had clinical training as a part of their seminary experience.

The ministers noted several specific types of refresher courses. Dr. Dodds of the Toledo Council of Churches presented a seminar in pastoral counseling. Chaplain Westenberg of the Lutheran General Hospital in Chicago held a series of conferences on the care of the physically and mentally ill for Lutheran ministers in the Chicago area. Dr. Roy Burkhart organized a similar course for the pastors of central Ohio. Its purpose was to acquaint ministers with the newest techniques in pastoral counseling and also to permit ministers to discuss their pastoral problems with Christian psychologists and psychiatrists.

Three other ministers mentioned different types of training experiences. One Episcopalian minister taught a yearly course in Pastoral Care at a nearby theological seminary and as a part of his teaching procedure he called in certain physicians and psychiatrists to present their latest scientific insights with regard to pastoral problems. Another minister served as the police chaplain of a mid-western city. The training from this job plus conferences with doctors from his own parish who had psychiatric training gave him help in his parish problems. Another minister, author of two books on pastoral care of neurotics, conducted a group therapy class in a nearby city. The class was under the sponsorship of a mental health foundation. To keep up to date the pastor corresponded with such psychiatrists as Dr. Adolph Meyer, now deceased, Dr. Edward Billings and Dr. Henry Luce.

Concerning the reading done—sixty

⁵A recent study of high school counselors revealed that ninety-three per cent had one or more courses in psychology, fifty-three counselors (57.6%) reported two or three courses and thirty counselors (32.6%) reported four or more psychology courses. Rachel D. Cox. *Counselors and Their Work*. Philadelphia: Rachel Dunway Cox, 1945. p. 152.

⁶The fifteen clinically trained pastors had a range of three to thirty-three years of pastoral experience or an average of 19.2 years. The forty-five pastors with no clinical experience had a range of six to forty-four years of pastoral experience or an average of 24.5 years. The difference is 5.3 years in favor of the non clinically trained group.

pastors indicated they had read a total of 3,230 books during the past year or an average of almost fifty-four books per minister per year. These figures were secured from the pastor's annual report or else were tabulated from the books listed on the pastors' reading cards in the author's presence. Each pastor read approximately fourteen books per year (24.6%) which dealt specifically with the pastoral field.⁷

Fifty-seven ministers gave the names of two hundred and sixty books which they had read in the pastoral field during the past year. The twenty authors whose books the ministers read most often were: John Sutherland Bonnel, Russell Dicks, Carl Rogers, Joseph Liebman, Richard Cabot, Harry Emerson Fosdick, Karen Horney, Rollo May, Smiley Blanton and Norman Peale, Andrew Blackwood, Alfred Kinsey, Gordon Allport, Stewart Harral, Wendell Johnson, Charles Kempf, Ernest Ligon, William McKenzie, Carl Menninger, Samuel Seabury, Karl Stolz, and Carol Wise.⁸

What were the attitudes which the ministers took toward their pastoral training? Fifty-six ministers gave answers which could be tabulated and these revealed that twenty-one (37.5%) of the ministers were satisfied with the training which they had received while thirty-five (62.5%) of the ministers were not satisfied. Some of the comments were:

"At my seminary too much time was spent on linguistics and too little time on pastoral work.

We need more time given to pastoral problems and less time taken up with a study of missions.

My seminary course was too much weighted in Biblical analysis and theology—a more sociological approach to the pastor's problems is necessary.

⁷The sixty-one pastors making up this group seemed to differ markedly from the Baptist ministers studied by Hartshorne and Froyd. Those ministers tended to do very little reading in the fields of contemporary problems, psychology and counseling. Hugh Hartshorne and Milton Froyd. *Theological Education in the Northern Baptist Convention*. Philadelphia, The Judson Press, 1945, pp. 91-2, 150-2.

⁸The arrangement of authors is in terms of the frequency the sixty-one ministers read their books.

The quality of the instruction given in Pastoral Psychology was very poor.

We needed a good course in Pastoral Psychology under a competent instructor who knows what the boundaries of his field are.

The suggestions for improvement of the seminary curriculum in the pastoral field can be reduced to four proposals. First, a course which deals directly with the practical problems of the pastor—performing weddings, conducting funerals, comforting the bereaved, giving guidance to youth, keeping homes together, etc. Second, a course or courses in the application of the insights of sociology, psychology and psychiatry to the work of the pastor. Third, supervised training in pastoral work either in the form of internships or clinical training. Fourth, a course in church administration which presented business aids, sales and advertising techniques, and other practical helps which might assist the minister in his discharge of the pastoral role.

To get at the feeling of these ministers about defects and deficiencies in their education they were asked this question: "What additional courses and experiences (if you had time) would be of service to you in your pastoral work?" Thirteen ministers, mostly older men felt that their training in the pastoral field was sufficient. Forty-one ministers or more than two-thirds of the group felt that they needed more training. These ministers listed a total of sixty-two types of training experiences which they desired, time permitting. Courses in counseling ranked first with special emphasis on marriage counseling and counseling with alcoholics. Next came courses in abnormal psychology and mental hygiene. Many ministers are meeting borderline psychotic cases and they feel a need to identify the mentally ill as well as to help normal persons maintain positive mental health.

The next group of needed training experiences related to clinical work in general or mental hospitals. The remarks of a number of pastors indicate they expect to take such training during a summer in the very near future. Others felt a need for courses

in psychiatry, pastoral work and personality structure.

Another proposal was the establishment of a Christian center staffed by a Christian doctor, a Christian lawyer and a Christian minister to which a pastor might bring his more difficult problems for expert help. Another pastor expressed the desire for the formation of a Pastoral Fellowship in which member ministers could come together and discuss pastoral problems.

Two pastors coveted the opportunity to work in a factory for a summer while another minister wished to work in an office for awhile. These experiences were sought so that the ministers might have a better understanding of the feelings and problems of their parishioners.

Conclusions

The following conclusions may be drawn from the foregoing material.

1. The sixty-one ministers were much above the average in education—a majority of them having college, seminary and some graduate training.
2. Their educational interests in undergraduate professional and graduate schools pointed in the direction of the

social sciences: sociology, psychology, and education.

3. Most of the pastors had at least one course in Parish Work and another course in either psychology or sociology which gave specific insights on pastoral problems. In comparison with professional workers in other fields of human relationships such a minimum scientific understanding of personality seemed woefully inadequate.
4. One quarter of the pastors had clinical training but many of the others desired it.
5. This group of ministers read an average of fifty-four books per minister per year of which approximately fourteen books per year were in the pastoral field. This reading had a contemporary reference which was not found in the reading of certain other ministerial groups.
6. Two-thirds of the ministers were dissatisfied with their pastoral training. They desired better teaching in four types of courses: a course which dealt directly with the practical problems of the pastor; a course which presented the newer insights of the social sciences; a course offering supervised clinical experience; and a course in church administration which incorporated the best insights of the business world.

"WANTED CHILDREN"—A POOR WORKING CONCEPT

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THE CONCEPT "wanted children" is frequently noted among people who are professionally concerned with emotional stability and personality development in children. It implies an opposite concept or category of "unwanted children." It also leaves room for a third category in which want is irrelevant—children being accepted as a part of normal social and biological relationships without much concern about "wants." Behind the concept "wanted children" lurks the assumption that children who are wanted are likely to grow up under more favorable circumstances than unwanted children. Questions then arise concerning *who* wants the children and *why* they want them. This article examines these questions and assumptions, with particular reference to the value of the concept itself for professional or scientific purposes.

Since wants change, want regarding children is of most practical importance at the time when it is socially acceptable to do most about it—that is, in our society, at or near the time of conception. If one assumes that the spread of birth control techniques means that eventually few or no babies will be born who at the time of conception are definitely unwanted or who are in the indifferent category, subsequent discussion here can relate primarily to children who are wanted. The role of adoptions, concerning children who may be unwanted by their natural parents but wanted by potential foster parents, will not be considered.

If one asks by whom children are wanted, various responses are feasible. At different times in history, religious, political, military, industrial, and other leaders have wanted large numbers of children to be born into the society in which they exercise leadership, and have agitated for high birth rates. Moreover such leaders have often accompanied their agitation with threats ranging from eternal damnation in a hereafter to discrimination

and physical harm in the present world, and have offered rewards and inducements to the individuals in immediate physical control of the reproductive equipment. However in a reasonably democratic society in which the individual is considered sufficiently important that he is given relatively free access to knowledge, in which he has the dignity and right of choice, and in which he has the energy and initiative to apply his knowledge, the matter of "wanted by whom" comes to mean wanted by the prospective parents. It might be noted that in no society have religious, military, or other leaders ever been able to exert complete control over baby production, but that prospective parents have exercised some control.

If one assumes that control rests with the adults who may become parents, he should recognize various possible reasons why they might want children. (1) Some of such adults want children as a means of emotional security and comfort in old age—whether the children actually prove as helpful as was hoped, does not alter the motive. (2) In primitive and frontier societies the physical power which adolescent and grown children added to the family was important in defense and similar situations. (3) Children are sometimes wanted because of potential earning power and contribution to the family income. (4) In some societies prospective parents have wanted children because they got rewards from the state for having them—cash awards, medals for fertility, public acclaim as model mothers, etc. Cash awards would of course appeal only to persons in poor economic circumstances. (5) Children may be wanted so as to perpetuate a family name, or to inherit a family title or estate. (6) In some instances children are wanted because of an unsatisfied love longing or ego demand which it is hoped a child or children will satisfy. (7) Children may be wanted as a tangible projection of the parent into the

future—more tangible participation in the hereafter than religion promises, although similarly fraught with hazards from the long-range standpoint. (8) Some professional couples seem to want a child or two as a basis for direct observation of human life and development and hence a better understanding of their professions. (9) In some instances one spouse seems to want children because he or she thinks the other will be happier or more agreeable if they have them. (10) Children may be wanted because the prospective parents have developed a sense of duty to the community, state, church, or some other social entity—to help build up or maintain its manpower, and have the idea that they can do a better job of producing or rearing children than other people. These attitudes might be controlling apart from cash or other tangible rewards.

Other reasons for wanting children could be added, and it should be recognized that several reasons are probably involved in most cases. The important point, however, is that in each situation mentioned the children are "wanted" because of some anticipated satisfaction to one or both parents. It is not the welfare of the children that dominates.

Passing reference should perhaps be made to three points not mentioned so far. (1) It is not unusual for babies who are not particularly wanted at the time of conception or birth, to win favor with their parents and become definitely wanted as they move up through childhood and adolescence. Thus the change in want status may be either positive or negative. The reasons for the change in either direction could probably be explained within the general framework of illustrations set forth earlier. (2) Many couples want children, endure the advice of friends and struggle through the recommendations of gynecologists and psychiatrists, but do not have any. However since these wants never become activated, there are no resulting children to fall within the considerations

of this discussion. (3) Although this article is concerned mainly with "wanted children" who are actually born into the world, one should recognize that the reasons why many couples do not want and hence do not have children are always reasons which have social importance. This discussion, however, is not the place to examine those reasons.

It seems easy for pediatricians, teachers, child welfare workers, and others who are professionally concerned with the physical, mental, and emotional development of children to assume that if children are wanted by parents the children are rather certain to have a psychologically favorable environment in which to grow up. The illustrations noted suggest that this may be far from true. Moreover there is always the possibility that a child may be wanted at the time of conception but not at the time of birth or when he is five years old. Various psychological, economic, or other changes in the household may account for the change in "want" status.

Clearly the matter of who has children, how many, their age distribution, health and rearing, and many other problems relative to the coming generation will always be important for the society into which the children are born. It is therefore essential for persons in that society who are professionally concerned with the welfare of children to recognize that the concept "wanted children" is too general and vague to be useful in scientific or professional work. To be professionally helpful this concept must be broken down into working categories which reveal who wants the children, why they want them, how stable or fickle the feeling of want is, the conditions which produce changes in this feeling, what society as an organized group can or will do about these conditions, the effect on the child of the ways in which the want or changes in want are manifested, and the ways in which the child as an individual can be aided in developing a background for meeting the impact of these manifestations.

The Golden Anniversary Convention of the R.E.A. will be held in Pittsburgh, Pennsylvania November 8 to 10, 1953. Theme: "Religious Education in Our Society — A Critical Appraisal and Search for Ways to Improve It." Save the dates and plan to attend.

Significant Evidence

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The purpose of this column is to keep religious educators abreast of the relevant significant research in the general field of psychology. Its implications for methods and materials in religious education are clear. Religious educators may well take advantage of every new finding in scientific research.

Each abstract or group is preceded by an evaluation and interpretative comment, which aims to guide the reader in understanding the research reported.

All of these abstracts are from PSYCHOLOGICAL ABSTRACTS, and used by permission of that periodical. The abstract numbers are from Volume 26, Numbers 3-10, March-November, 1952.

I. ABSTRACTS DEALING WITH THE ROLE OF THE TEACHER

Since religious educators can expect to learn much from the ways in which secular teachers fulfill their roles, this group of abstracts seems worth serious consideration.

The degree to which personal characteristics of a teacher or supervisor may influence the development of children is vividly illustrated here.

1407. WIDOWSON, E. M. MENTAL CONTENTMENT AND PHYSICAL GROWTH. *Lancet*, 1951, 260, 1316-1318. — Average gains in weight over a year's time are presented for about 50 children in each of 2 German orphanages, one presided over by an erratic martinet and the other by a "motherly" person. The former group did not gain as rapidly as the latter. When the martinet was transferred to the latter orphanage, just the reverse was observed despite an increase in the food rations in this orphanage. Results were similar but not as striking for gains in height. — A. C. Hoffman.

Probably few teachers adequately appreciate the discrepancy between the way in which they view themselves and the way in which pupils view them. The present study indicates the extent of this difference.

1730. TSCHECHELIN, M. AMATORA. (St. Elizabeth Hosp., Fort Wayne, Ind.) A STUDY IN TEACHER PERSONALITY. *J. educ. Res.*, 1951, 44, 709-714. — The Tschechelin Twenty-two Trait Personality Scale was used with 400 teachers and 1500 elementary school pupils. Each child was rated by 8 other children and by 4 teachers; each teacher was rated by 4 other teachers. Teachers rated each other more favorably on all traits than children rated each other. Teachers also rated each other more favorably on all traits than they rated their pupils. — M. Murphy.

The way in which students perceive teachers is further amplified in the next two studies.

3058. GEHMAN, IRENE E. (Lindberge Junior High School, Long Beach, Calif.) HOW ADOLESCENTS VIEW THEIR TEACHERS. *Understanding the Child*, 1951, 20, 20-22. — 39 boys and 52 girls were asked for the characteristics of their favorite and least liked junior high school teachers. The 4 responses given most frequently for favorite were: was strict, had a good sense of humor, was always willing to give help, and was understanding. Characteristics of the least liked were: was crabby, cross, cranky, mean, impatient. The answers were evenly divided between personality and teaching methods. Four characteristics that contribute to school maladjustment among adolescents were mentioned: restlessness; instability; rebellion against authority; and hypersensitiveness. — Y. Gredler.

4175. JENKINS, DAVID H., & LIPPITT, RONALD. (U. Michigan, Ann Arbor.) INTERPERSONAL PERCEPTIONS OF TEACHERS, STUDENTS, AND PARENTS. Washington: National Education Association, 1951, 117 p. — The aim of this action-research project, an investigation into teachers', students' and parents' interpersonal perceptions, was accomplished by way of interviewing parents and students; the teachers were given questionnaires. The interviewees were asked to respond to questions about what each group did that the other group liked and disliked. Their responses were then set in categories and summarized. — E. Barschak.

The affective aspects of the teaching situation are stressed in the next two abstracts.

5106. GLIDEWELL, JOHN C. (Maxwell Air Force Base, Ala.) THE TEACHER'S FEELINGS AS AN EDUCATIONAL RESOURCE. *J. educ. Res.*, 1951, 45, 119-126. — Leaders of discussion groups including experienced role-players were studied by observers trained in psychotherapy and group dynamics when stimulus statements were introduced

which were designed to be perceived by the leader as conflicts or conformities between previous and present group potencies, and to recall past anxieties over unresolved conflicts. Leader-group situations which evoked conflicts were accompanied by denials of feelings by the leader; those which evoked conformity, by acceptance of feelings. Denial of feelings was accompanied by reduction of leadership effectiveness, acceptance of feelings by an increase in effectiveness. — M. Murphy.

5107. JENKINS, DAVID H. (*U. Michigan, Ann Arbor.*) INTERDEPENDENCE IN THE CLASSROOM. *J. educ. Res.*, 1951, 45, 137-144. — The pupil in the classroom obtains satisfaction of his emotional needs from two sources: the other pupils, and the teacher. It is less clearly recognized that the teacher is dependent upon the pupils for satisfaction of emotional needs. All members of the group, including the teacher, will contribute to the success of classroom processes in proportion to the extent to which their needs are met. Responsibility for leadership in the group will rest with the teacher. A knowledge of group processes and means of using them effectively must be provided for the teacher going into the classroom. — M. Murphy.

Some of the factors which contribute to the effectiveness of the teacher are indicated here.

5847. RYANS, DAVID G. (*U. California, Los Angeles.*) A STUDY OF THE EXTENT OF ASSOCIATION OF CERTAIN PROFESSIONAL AND PERSONAL DATA WITH JUDGED EFFECTIVENESS OF TEACHER BEHAVIOR. *J. exp. Educ.*, 1951, 20, 67-77. — The purpose of this study was to investigate the relationship between the teaching effectiveness of 275 women third- and fourth-grade teachers and certain personal and professional data. Among the several conclusions: (1) some communities attract better (in terms of the criteria employed) teachers than others; (2) no relationship was found between the effectiveness of teachers and the kinds of neighborhoods from which their pupils are drawn; (3) degree of college training was not significantly related to teaching effectiveness; (4) there is a curvilinear relationship between amount of teaching experience and effectiveness; (5) no significant differences appear between the teaching effectiveness of married and single teachers. — G. G. Thompson.

II. ABSTRACTS DEALING WITH CHILD DEVELOPMENT

Probably few religious educators need to have their attention called again to the revision of this book which has been directed specifically to them.

1394. MANWELL, ELIZABETH M., & FAHS, SOPHIA A. CONSIDER THE CHILDREN; HOW THEY GROW. (Rev. ed.) Boston: Beacon Press, 1951. xiii, 201 p. \$2.50. — A revision and expansion of the 1940 edition (see 14: 4793.) Some of the phases of child growth and development treated in the separate chapters of this book include the developmental tasks of the nursery years, the awakening to the world of nature, the child's ex-

periments in social behavior, his experiences with the dark and with dreams, and his attitudes toward life and love. The authors consider the mental and emotional health of young children and their spiritual or religious health to be interdependent, and maintain that each must be examined in the light of the other. — S. M. Amatora.

This abstract indicates what we know about the development of healthy personalities and what we ought to do to get maximum value from this knowledge.

2656. SPOCK, BENJAMIN J. WHAT WE KNOW ABOUT THE DEVELOPMENT OF HEALTHY PERSONALITIES IN CHILDREN. *Understanding the Child*, 1951, 20(1), 2-9. — The author points out the importance of parental attitudes on emotional development in early childhood. This knowledge is not given adequate promotion in mental hygiene for the very young because: (1) those who know about children's needs don't speak up enough, (2) we fail to carry out controlled studies and investigations and convincing demonstrations to prove to others that our solutions are worthwhile, even economical. — Y. Gredler.

One of our primary concerns is with influencing the social perceptions of children. This study indicates the way information may influence such perceptions.

2662. ZELIGS, ROSE. (*Avondale (O.) Publ. Sch., Cincinnati.*) NATIONALITIES CHILDREN WOULD CHOOSE IF THEY COULD NOT BE AMERICANS. *J. genet. Psychol.*, 1951, 79, 55-68. — A group of 80 twelve-year old children in a suburban public school in Cincinnati were asked to write compositions on their first, second and third nationality choice if they could not be Americans. The essays were written in 1944 after the children had made a very intensive study of Russia. The English nationality ranked first in choice because of common language, customs, government and culture. The Russian nationality ranked second because many of the children's parents came from Russia and because they were good allies, kind friends and equalitarian. South-American, Canadian, and Chinese ranked as the next closest choices. Reasons given by the children for their choices are quoted. The author suggests that the written composition is a good outlet for the expression of feelings, ideas and attitudes. — Z. Luria.

The first abstract is based on an article which summarizes the most recent research on the preadolescent and adolescent periods. The second summarizes studies on early childhood.

4682. HENDRICKSON, GORDON. (*U. Cincinnati, O.*) MENTAL DEVELOPMENT DURING THE PREADOLESCENT AND ADOLESCENT PERIODS. *Rev. educ. Res.*, 1950, 20, 351-360. — A summary of 77 studies completed between 1947 and 1950 on the organization of the intellect, specific adolescent intellectual traits and their interrelationships, factor analysis, growth in moral and other traits, prediction of success in high school and college, men-

tal growth of feeble-minded children, and related topics. — *W. W. Brickman.*

4700. WORCESTER, DEAN A. (*U. Nebraska, Lincoln.*) MENTAL DEVELOPMENT FROM BIRTH TO PREADOLESCENCE. *Rev. educ. Res.*, 1950, 20, 345-350. — The period 1947-50, marked by the reporting of less studies than in previous three-year surveys, revealed no especially new approaches to research on mental development during infancy and childhood. Although new tools and improved statistical techniques were employed, there was still too much evidence of questionable procedures. 41-item bibliography. — *W. W. Brickman.*

In dealing with adolescents as in dealing with any group one needs basic understanding of their feelings. This study makes a contribution in this area.

6522. COLLIER, REX M., & LAWRENCE, HELEN PALMER. (*U. Illinois, Urbana.*) THE ADOLESCENT FEELING OF PSYCHOLOGICAL ISOLATION. *Educ. Theory*, 1951, 1, 106-115. — In a study of 165 college students, using autobiographical materials and specific questions, 65% of the subjects reported the experience of feeling misunderstood and isolated. Social objects of the feeling, in order of frequency, were peers, parents, teachers, siblings. Sources of relief are acquiring social skills and finding others have had the experience. Feeling isolated is significantly more characteristic of females than males. — *A. E. Keunzli.*

Here is an observational study of children at play which stresses what each child brings into the play situation. It has therefore

pointed implications for parents and educators.

6851. AXLINE, VIRGINIA M. (*Columbia U., New York.*) OBSERVING CHILDREN AT PLAY. *Teach. Coll. Rec.*, 1951, 52, 358-363. — From a free play experience with five children, the conclusion was drawn that the child brings into every situation his attitudes and concepts about himself in relation to others. In forming his values from which will stem his way of meeting life he needs stability, security and self-reliance. Parents and educators are advised to examine their own attitudes, values and personal philosophy as well as the child's perception of his world, to provide more effective relationships and experiences, so that children can utilize their abilities more constructively to establish healthy personal relationships. — *G. E. Bird.*

Here is a delightful and readable book about childhood addressed primarily to parents.

6869. HYMES, JAMES L., JR. (*George Peabody Coll. for Teachers, Nashville, Tenn.*) UNDERSTANDING YOUR CHILD. New York: Prentice-Hall, 1952, xii, 188 p. \$2.95. — This informally written book has fresh and commonsensical advice for all adults who deal with children. It focuses attention on "four of the big ideas that seem true today about youngsters": "Children grow; there is a plan to the way they grow; children want things out of life; there is some reason why." The author discusses the significance of these ideas in relation to everyday problems and crises in family living, stressing the importance of love and respect for the individual child. — *M. F. Fiedler.*

Based upon seven years of pioneering research and experience in the relatively new field of training leaders in the skills and understandings necessary for developing effective groups, the *National Training Laboratory in Group Development* will hold its usual three-week summer laboratory session at Gould Academy, Bethel, Maine. The dates will be from June 21 through July 11.

Approximately 110 applicants will be accepted for this session. Persons involved in problems of working with groups in a training, consultant, or leadership capacity in any field are invited to apply.

The purpose of the training program is to sensitize leaders in all fields to the existence and nature of the dynamic forces operating in the small group and to help them gain skill in operating more effectively in such a group. The training program is organized so that each trainee group of 15-20 persons is enabled to use its own experience as a laboratory example of group development. Group skills of analysis and leadership are practiced through the use of role-playing and observer techniques. Concentrated clinics give training in the skills of the consultant and the trainer in human relations skills. There is also opportunity to explore the role of the group in the larger social environment in which it exists. Finally, a major portion of the last week of the Laboratory is spent in specific planning and practicing application of Laboratory learnings to back-home jobs.

The Laboratory research program in group behavior and training methods is an important part of the training, and the use of research tools which are within the range of the Laboratory training program is incorporated into the curriculum.

The NTLGD is sponsored by the Division of Adult Education Service of the NEA and by the Research Center for Group Dynamics of the University of Michigan, with the cooperation of faculty members from the universities of Chicago, Illinois, California, Ohio State, Antioch College, Teachers College at Columbia University, and other educational institutions. Its year-round research and consultation program is supported by a grant from the Carnegie Corporation of New York. For further information, write to the NTLGD at 1201 Sixteenth Street, N.W., Washington 6, D. C.

BOOK REVIEWS

The Better Church School. By JOHN LESLIE LOBINGIER. Boston: Pilgrim Press, 1952. 152 pages. \$2.00.

Better church schools being exactly what the church needs, a relatively inexpensive book that will help to develop them is welcome, to say the least.

When the volume arrived, one picked it up eagerly, particularly after observing that Dr. Virgil Foster says on the jacket, "Dr. Lobingier comes over into our backyards to discuss the things about which we are concerned." On starting to read, one began to enjoy the positive mood and the simple style with examples to make things concrete. There is a minimum of technical language which represents a value yet, perhaps, limits the precision with which the author might have expressed himself. The pages are packed full of material.

Doctor Lobingier appears to be describing the kind of school which the title names—the better, not necessarily the ideal, one. His description is accurate from that point of view: the emphasis is upon the Sunday church school; there is evidence of striving after an "experience curriculum"; better leadership and more time are essentials.

The book is addressed, one concludes, to Sunday church school superintendents who are capable and ready to move from the status of "average" to "better" schools. Readers in that category will gather many a sound idea about principles and plans.

The first chapter deals with objectives—an excellent place to begin. It is followed by a consideration of age group characteristics and needs. (This treatment shows the too common lack of attention to sociological findings and concerns.) Then the curriculum is defined as "simply our planned program of work," and the means of working toward an "experience curriculum" are outlined. The current emphasis on the home is recognized in a chapter; leadership education gets another. Two rather unexpected but worthwhile chapters deal with missionary education and special days in the church school. How to get more time and how to reorganize the school for more effective results are treated in the concluding pages.

In all this there is much to approve and little, doubtless, to question especially in view of the prospective audience and the purpose of the book. Also, there are limitations of space; after all, we must put help into the kind of package people will buy as well as in a form that will be usable.

Why, though, is a whole chapter given to "memory work," including a three page listing of "Memory Work for All Ages"? This is the sort of thing that makes one lay down the book with the haunting query: Have we really yet envisioned clearly the provisions and program we must have—even the principles for it—before an actual experience curriculum becomes a reality? Are we rather just making adjustments on the old machinery?

Well, let us do the tinkering; always, though, with the purpose of going from "the better church school" to the still better! With this understanding, one can hope that many church school lead-

ers, including pastors, will make of this good, small volume a manual of procedure.—*Ralph D. Heim*, Professor of Christian Education and English Bible, Lutheran Theological Seminary, Gettysburg, Pa.

✻ ✻ ✻
Grundtvig. By HAL KOCH. Translated by Llewellyn Jones. Yellow Springs, Ohio: Antioch Press, 1952. xx + 231 pages. \$3.50.

It is unfortunately characteristic of theologians and preachers that, when confronted with frustration and tragedy, they meditate and speculate rather than act. Many of us today, facing our disorganized world, find a proper reflection and interpretation of our situation in the writing of Søren Kierkegaard which grew out of the predicament of Denmark in the first half of the nineteenth century. Now we are enabled to take counsel of another Dane, contemporary of Kierkegaard, a preacher who sensed the tragedy of his country and worked out the program of popular education and democratic participation which revitalized the Danish people and established the Danish state.

Nikolaj Frederik Severin Grundtvig was born in a country parsonage in 1783 and died in 1872. Though trained for the ministry he served a church only forty-two of his eighty-five years for much of the time he was under ban of the ecclesiastical authorities of his time. This was due not to his radical social or educational ideals but to his conservative theological views. Beginning as a traditional Lutheran Christian he moved successively through rationalism, romanticism, and Biblicism to his own historico-ecclesiastical point of view. This view is that man is saved by the word of the Lord which has always existed and exists in a congregation of His people and particularly through the words spoken at the sacraments of Baptism and Holy Communion. It is in the spoken words in a Christian congregation at Baptism or Communion that the sole continuity and authority of Christianity lie. These words are a historical given but they become the vehicle of the Holy Spirit only when spoken in the congregation.

Through this insight Grundtvig was able to reconcile the universalism of Christianity with the particularism of Danish nationality. He was fond of pointing out that at Pentecost men heard the Gospel each in his own tongue not each in some universal language. And that led him to say: "Man first, then Christian." Only as a man understands and uses to the full the cultural heritage God has granted him—his Danishness, Frenchness, or Americanness—is he in a position to accept and glorify the gift of salvation through the Holy Spirit.

On these grounds, it is obvious that men must understand who they are, hence the folk school; and that they must participate in their own national life to the full, hence radical political democracy and decision by an informed electorate. Grundtvig's participation in political life, his crusade for popular and public education, his demand that absolute monarchy yield to constitutional democracy, all stem from the religious view he

worked out in answer to his own and his country's need. His poetry and hymns, selections of both appearing in this volume, are the personal expression of these religio-social convictions.

Hal Koch, the author, was formerly Professor of Church History at the University of Copenhagen and is now Principal of a collegiate folk school. Llewellyn Jones has made a clearly intelligible translation and has provided a translator's introduction that illumines the entire volume. American theologians and preachers now have no excuse for being unacquainted with this other Dane. — *Rockwell C. Smith*, Professor of Rural Church Administration and Sociology, Garrett Biblical Institute.



The Modern Rival of Christian Faith: An Analysis of Secularism. By GEORGIA HARKNESS. New York and Nashville: Abingdon-Cokesbury Press, 1952. 223 pages. \$2.75.

Most religious leaders will doubtless agree with Georgia Harkness when she insists that secularism is the modern rival of Christian faith. The majority will probably also accept her cryptic definition of secularism, namely, that it "is the organization of life as if God did not exist." As the author points out, most secularists believe in God "with the top of their minds." The real difficulty, in the words of John Baillie, is that so many of us do not believe "in God in the bottom of our hearts." Not all will agree with the author but most of us are compelled to give her attention when she states: "Secularism has almost wholly engulfed our culture and is on the way to swallowing up our churches and our souls."

Ours is a secular age because it has lost power to a great degree,—it has lost its spiritual center. For most people there is no longer a reference of life as a whole to God, revealed in Christ, and his will. In a former generation, as the author wisely points out, even though God was not magnified in our thoroughly Christian sense of the word, because it was believed that He should be honored and obeyed in business, there was a center of reference.

Again, a liability of our technological society is in the vast concentration of power and in the tendency of technology to depersonalization. While theoretically capitalism has procedures which are consistent with Christian ethics, actually its development has tended to subordinate human need to the economic advantages of those who have most power over its institutions.

Some will not agree with the author when she points out that in practice communism "appears actually to do a better job on the race question than do Christian cultures." Nevertheless we must seriously consider the statement that "there is far less race discrimination within Russia than within the United States."

Such conditions as these cause the author to underscore the imperative necessity of our having an adequate Christian theology which will make for a closer union "of Sunday religion with the day's work." If there were even a faithful minority of Christians who have New Testament faith, demonstrated in all phases of life, says the author, secularism could not triumph. But Miss Harkness underscores a statement of Rabindranath Tagore when she asks, "What do you regard as the most

hopeful thing in India?" His reply was, "Outwardly there is not a great deal to encourage India or the world. The nations are getting ready to destroy each other, like the great prehistoric animals that relied on their size and their armor plate instead of their brains. Many people call us idealists silly, but we shall have to keep working at our ideals, for the only security is in the mind and heart. That is where our hope lies."

This is a helpful book but also a disturbing one. No intelligent Christian can ignore most of the facts which are suggested, some of which are documented, others of which are painfully self-evident. It is not a pleasant fact to contemplate that a high per cent of church people in America are actually Epicureans who theoretically believe in God but who actually live most of their lives as though He did not exist. Nevertheless only as we face such disturbing truth can we gain knowledge and adequate strength to meet and overcome the modern rival of Christian faith. — *G. Ray Jordan*, Professor of Homiletics, Candler School of Theology, Emory University, Ga.



Understanding Your Child. By JAMES L. HYMES. New York: Prentice-Hall, Inc., 1952. xii + 188 pages. \$2.95.

Religious educators working with children are welcoming *Understanding Your Child* for its accurate rehearsal of what today's children are like, how they act and feel toward adults, and what attitudes adults can assume to elicit comfortable, confident, give-and-take relationships with them. The author, Professor of Education at George Peabody College for Teachers, is a widely consulted author and lecturer in child study and nursery school groups.

Four central ideas integrate a wealth of concrete data about child behavior and adult response.

1. All children want to grow into accepted humans and will strive diligently to be good at what they undertake, to reach out for what you believe in. Given loving support, they never cease growing, though some of the efforts will not please adults.

2. The plan of growth is in the child. Adult help aids only when it reaches the child's developmental task, appropriate to his common age, although the stage of materials must be fully set and individual interests channeled into creative possibilities.

3. Every child wants to give as well as get. Let the present drive expend itself, and the child will seek your higher goals. There are times to say "No" to extreme demands, but not to the drives for successful independence.

4. There are reasons for any difficult behavior. Search for the causes and experiment with treatment. Overlooking the behavior entirely may be unhealthy treatment, but tolerance is important treatment too. Feed emotional hungers with long-time attention and concern. Go along with what the child's larger environment calls for, working gently for the goals you prize. "Confident and sure youngsters will eventually arrive at them."

Social psychologists would differ with such generalizations as "no outside force can change one whit the growing time that a youngster needs" (p. 52); with the structural hypothesis that

"bones and muscles and organs and nerves are in the driver's seat" (p. 44); with the idea that by heredity there are slow learners and fast learners. There is a structure in culture too. Wherever there is social interaction, attitudes emerge and can be built into patterns step by step, even as the child's grasping, then reaching, then standing and walking are aided by the persons with whom he accomplishes his growth. This bears observation too, but the teacher who can go along with Dr. Hymes' understanding of child development will do much to free the young child to explore life creatively. — Beatrice W. Clemmons, Nashville, Tennessee.

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Religious Perspectives in College Teaching. By HOXIE N. FAIRCHILD and others. New York: Ronald Press Company, 1952. x + 460 pages. \$4.50.

For some time concern has mounted over the relation of religion to the purposes and procedures of higher education. Theologians as well as educators have been drawn into the discussion. The Hazen Foundation has from the beginning taken a vigorous part in the development by sponsoring, among other publications, a series of booklets under the title, "Religious Perspectives in College Teaching." These booklets are now collected and published in one volume under the same title. Reputable scholars and teachers discuss the religious implications of their several fields in these chapters and afford an excellent cross section of informed opinion on the issues involved. The result, on the whole, has been a volume of judicious and fruitful comments worthy of respectful reading by any concerned for higher education, religious values and the spiritual plight of the western world.

The preface points out that no one school of religious thought has furnished the dominant perspective for the writers. A wide diversity of viewpoints is to be found linked together in what is termed a "spiritual coherence." The authors agree that "the cleavage which divides intellectual from spiritual life is probably the most ominous defect of modern civilization" (p. vii). This promise of theological diversity in the midst of spiritual unity is carried through generally. However, the religious perspectives of some chapters become so blurred as to be almost imperceptible to the naked eye and it is remarkable that certain influential theological positions find no place among the authors. Is it chance or Ivy League self-satisfaction that accounts for the inclusion of only two authors from the region west of the Alleghenies? And why omit a chapter on the teaching of religion itself?

It would be fruitless to select individual chapters for extended comment. The inevitable unevenness in quality usually found in symposia is discernible. Certain chapters, however, seemed outstanding. Among these I would mention the articles by George Thomas, Joseph Daltry, Kenneth Boulding and Robert Ulich, with Theodore M. Greene and John H. Hallowell close seconds. Other readers will probably formulate a different list of preferences. Not least among the values of the volume is the information to be gained by non-specialists reading what specialists have to say about their several fields. This book is a valuable contribution to the continuing discussion on re-

ligion in higher education. It is recommended especially to college and university teachers, academic deans and administrators and to those graduate students planning a career of teaching at the upper levels of our educational system. — Clyde A. Holbrook, Chairman, Department of Religion, Oberlin College.

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Your Home Can Be Christian. By DONALD M. MAYNARD. New York and Nashville: Abingdon-Cokesbury Press, 1952. 160 pages. \$2.00.

For a good many years Professor Maynard has been writing a column in the magazine, *The Christian Home*, addressed to parents and dealing with commonplace problems of guiding the growth of children and adolescents. That his ideas are successfully communicated to his readers is attested to both by the popularity of his column, and by the simple, non-professional style of writing found in the book before us.

The author is mainly concerned to indicate what parents can do when confronted with everyday issues — issues ranging all the way from eating to praying. He obliges his readers by giving a few specific warnings about what not to do. Little if any attention is given to the underlying reasons why Christian families ought — in the name of their faith — to follow one course of action as against another. Indeed most critical readers might conclude from this book that there is little difference between the Christian home and any other home that is intelligently dedicated to healthy psychological and effective democratic living.

Maynard rightly finds religious development possible in all life experience, correctly sees the Christian home as one that does more than give lip service to Christ, but he could have made more explicit the distinctive nature of Christian homelife. To be sure he has a right to exclude such an effort from the scope of his purpose. Furthermore, he is in company with the majority of writers in the same field who encounter not a little difficulty in stating and describing the uniqueness of the Christian home.

Let the reader of this journal get the idea that Maynard's book is not to be bought and read, let me urge right here that it be widely used among the families of our churches. It can speak for Maynard until he gives us a sequel in which are to be found dimensions of family life incorporating the Christian faith. — Wesner Fallaw, Professor of Christian Education, Andover Newton Theological School.

✽ ✽ ✽
The Artist in Each of Us. By FLORENCE CANE. New York: Pantheon Books, 1951. 370 pages, 166 illustrations, 23 colored plates. \$6.50.

Mrs. Cane dedicates her book "To those who long to draw or paint, but have never dared; to those who have tried but retreated, either because of some barrier of the world's circumstance or because of a blocking from within; and to the teachers and parents who are helping the young to paint." The results of 25 years of experience with children and adults are here organized into a source book of philosophy, guiding principles, and suggestive practice in the teaching of art.

Mrs. Cane shows how painting and other related arts are natural forms of self-expression and

therefore a necessary part of wholesome living. Quoting William Blake, "I know of no other Christianity and of no other Gospel than the liberty both of body and mind to exercise the Divine Arts of the Imagination," she goes on to illustrate her belief that this imagination, or vision, exists in each of us, although we almost never use it.

Art is not an escape from life's problems, as many have thought it to be. Art is an expression of the personality of the individual. If one is fearful or deeply inhibited his paintings show it. If one is happy and well-balanced, his feelings will be apparent in the quality of his art forms. So the teacher studies the pupil's work to find indications of his attitudes. Is he working freely, with imagination, or is his work stiff, exact, or copied?

Instead of correcting the work, the teacher helps the pupil to a better state of mind by helping him to fight the destructive forces around him and within him. Then his work improves through his own newly released power. As stated in the preface, "... a great deal of healing can take place through the catharsis of art under the guidance of a teacher who understands the meanings shown in the paintings and the unexpressed needs of the child, and who possesses the ability to help the child cleanse and renew himself."

The method, which is described specifically, aims to develop the pupil's body, soul, and mind through art experience. Hence, the method is a series of exercises to awaken and train these essential parts of the pupil's being, exercises in movement, feeling, and thought.

Case histories are presented which illustrate in exciting detail how individuals have grown from inhibition and insecurity to freely functioning happiness and self-confidence. *The Artist in Each of Us* is a book of inspiration and enlightenment for the layman as well as for the art teacher. — *Cassie Spencer Payne*, Public Schools, Oberlin, Ohio.

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The Scandal of Christianity. By EMIL BRUNNER. Philadelphia: Westminster Press, 1951. 116 pages. \$2.00.

This volume comprises five lectures given at McCormick Theological Seminary in October, 1946. The lecture titles are "Historical Revelation," "The Triune God," "Original Sin," "The Mediator," and "Resurrection." By the word *scandal*, Brunner — following Paul — considers Christianity to be a scandal, "a stumbling-block or offense, and foolishness to the unregenerate man." (p. 9) Each chapter is one of the scandals or stumbling-blocks in Brunner's exposition of Christianity. This volume serves as a good introduction to Brunner's thought and should have been made available before.

This reviewer would like to point out that for sincere evangelical Christians brought up in part on technical philosophy and the exact sciences, all of Brunner's argument for an a priori set of truths is just so much water running off a duck's back. There is something pathetic when a brilliant man uses a rigid logic to construct his system of thought and then bases it upon non-logical foundations. Although concepts of faith cannot be proven with scientific exactness, all articles of faith should be investigated for validity of value. The basic problem which Brunner raises is not theological but philosophical: *What is the origin and validity of*

articles of faith? We can disagree with Brunner here and agree there, but such procedure, although agreeable, is superficial. We must first deal with the origin and validity of religious knowledge or faith before proceeding with specific beliefs. When Brunner claims that Christianity is based upon an "irrational givenness," he is of course speaking about *his interpretation* of Christianity and not Christianity. Brunner is absolutely right if he means that *his interpretation* of Christianity is based upon an "irrational givenness." He is right in more ways than one! This reviewer would rather die a blind, "unregenerate," palsied old liberal, looking for the truth than as a self-intoxicated, irrational neo-orthodox who thinks he has the truth. When Brunner is read, let us remember the words of Tennyson:

"Our little systems (even Brunner's) have their day;

They have their day and cease to be;

They are but broken lights of thee,

And thou, O Lord, art more than they."

Thank God for Tennyson, the best theologian in the last one hundred years! — *Wm. Cardwell Proust*, Howell, Michigan.

✻ ✻ ✻
Muhammadan Festivals. By GUSTAVE EDMUND VON GRUNEBaum. New York: Henry Schuman, Inc., 1951, viii + 107 pages. \$2.50.

Few religions are so poor in festivals as Islam, yet Dr. von Grunebaum tells a fascinating story of the origin and development of Muslim ceremonies during thirteen centuries. The religion of Islam has encompassed the earth and been accepted by people of many races. It has adapted itself to local conditions and thought-patterns with endless ramifications. Yet it has given to all its adherents a characteristic discipline of life and thought, which results in an essentially Muslim culture.

The author finds the ritual "arid, if physically exacting" and explains this by the fact that there are no sacraments and no priestly class; the religion is by nature simple and austere like the desert which gave it birth.

There are only two major festivals which are universally observed — "the Great Feast" of Sacrifice and "the Little Feast" of Breaking the Fast. These are described fully with explanations of their origins and accounts of present-day ritual. The two festivals are alike in that they mark the close of the two most important Muslim observances — the Pilgrimage to Mecca and the Fasting during the month of Ramadan. These both involve hardship, devotion, and submission to the commands of Allah. Both are followed by three or four days of rejoicing with special services of prayer, visits to cemeteries, and merry-making such as marks the gay festivals of every land and culture.

The Pilgrimage to Mecca had its origin in a pagan Arab spring festival, which Muhammad spiritualized and made the test of devotion and the symbol of the unity of Islam. The original meaning of the rites is obscure, but through them, the Muslim "cuts his ties with his own small world" in an "intense feeling of unity and the strength and grandeur of his faith and the majesty of the Lord" and he "responds with passionate devotion." Dr. von Grunebaum tells the history and

describes and interprets the ritual in detail with vividness and sympathy. His intimate acquaintance with Islamic culture assures the authenticity of his report. The illustrations bring the whole story to life. These are most valuable because Muslim law protests against "making the likeness of any living thing" and prohibits any non-Muslim to enter the holy places, which has made photographs rare and difficult to obtain.

Once in his lifetime the Muslim is expected to make the Pilgrimage, but the devout in all lands share annually in the celebration by observing the ritual prayers and offering an animal sacrifice, eaten in the feasting and shared with the poor.

The Fasting of Ramadan "has come to be regarded as the most important religious act," observed faithfully "from sunrise to sunset" every day from the time of one new moon until the next. "The Little Festival" of Breaking the Fast is welcomed with proportionate enthusiasm.

In addition to the two chief festivals, prescribed by the Prophet himself, Saint's Days have come to be celebrated by Muslims. Most universal is the observance of Muhammad's birthday.

Earlier shrines in many countries have been taken into the cult. Their local saints are honored as "saints of Allah" and their "days" are observed with practices of earlier origin — processions, feasting, fairs.

The author describes vividly the most striking of these festivals, the commemoration in Persia of the death of Husain, grandson of the Prophet, who was killed in Kerbala on the Tenth of Muharram. His death has been interpreted as voluntary self-sacrifice, so that through his suffering believers enter Paradise. The first nine days of Muharram are days of mourning, in which the story of Husain is repeated from the pulpits. On the Tenth the funeral is reenacted with a procession and a Passion Play, "the only drama to be developed in either Persian or Arabic literature"; illuminating excerpts from this close the book.

The reader is led to understand how the various culture-streams — Jewish, Christian, pre-Islamic Arab — and folk-practices of many countries have merged in Islam. Everywhere the religion and its observances have been adapted to varying stages of culture and yet everywhere "the typical Muslim is a practicing believer."

Bibliographical notes and references and a careful index add to the value of the book for the student and make the new material here assembled readily accessible. — *Florence M. Fitch*, Emeritus Professor of Religion, Oberlin College.

The Christian Dilemma: Catholic Church — Reformation. By W. H. VAN DE POL. Translated by G. Van Hall. New York: Philosophical Library, 1952. xviii + 299 pages. \$4.75.

In a time when Catholic-Protestant relations in many parts of the world, including America, have taken a turn for the worse, the publication of this fair and sympathetic analysis of the issues at stake between Catholics and Protestants is an event of some importance. Priests, ministers and educators on both sides would be less likely to foment strife or provoke hard feeling if they would carefully study this book. The author is a Dutch Catholic scholar, professor of "The Phenomenology of

Protestantism" at Nijmegen University. While convinced that Catholicism and Protestantism are fundamentally irreconcilable, he endeavors to state both positions in such a way as to avoid needless misunderstandings and untrue accusations.

The author starts with the fundamental unity of the two faiths in accepting the "absolute character of the revelation in Christ" (chap. i). Liberal Protestantism, which does not accept this absoluteness, with its implications of universality, uniqueness, and infallibility, is set aside as a deviation from classic Protestantism. The divergence between Catholics and conservative Protestants is seen to result from different conceptions of the meaning and ground of faith (chap. ii). This broadens out into a whole train of logical consequences, involving "the content of the faith," on such topics as the sacraments, the Mystery of Mary, veneration of saints, and the meaning of salvation (chap. iii). Religious educators will perhaps be specially interested in chapters iv and v, where various "psychological obstacles" to understanding and good-will between Catholics and Protestants are shrewdly analyzed, and the cause and cure of Catholic "isolation" from the contemporary world are discussed. Many unwitting insults could be avoided by educators if they would study these chapters before teaching children about their Catholic (or non-Catholic) neighbors!

The last three chapters are all concerned in some way with the relation of Catholicism and Protestantism to the ecumenical movement. Anglicanism (chap. vi) is considered as a sort of ecumenical movement in itself, and as the principal stimulus for the wider unity movement; but no adequate solution of the problem of Christian unity is found in the Anglican principle of "comprehensiveness." The "problematic character of the ecumenical movement," as a conversation between Schismatic Catholics, Anglicans and Protestants, is then considered; and the difficulties of Roman Catholics in participating officially (or even unofficially) in such a conversation are carefully explained. (No Catholic can ever speak as an individual in such a conversation, and whatever he says will therefore be misunderstood by Protestants.)

An important Appendix on "Faith and Reality in Reformed Protestantism" attempts finally to reduce the difference between the two faiths to a difference between Protestant "word-revelation," pointing forward to promises fulfilled only at the end of history, and Catholic "mystical-ontic" recognition of the divine presence as made visible already in the Blessed Sacrament. Jewish critics might perhaps observe that this distinction applies to the general difference between Jews, who still look for the Kingdom and the Messiah, and all Christians, who believe they have already come — but not as they shall come hereafter. The difference between Catholics and Protestants would then appear not as an absolute cleavage, but as a mere difference of emphasis upon the "word-of-promise" in Christ and the "mystical presence" of Christ. Both assert, in contrast to Judaism, that the Christ is already here; both agree with Judaism that the Christ has not yet brought in the Kingdom of God in its fullness. — *Walter M. Horton*, Professor of the Philosophy of Christianity, Graduate School of Theology, Oberlin College.

BOOK NOTES

The Faith Once Delivered. By CLARENCE E. MACARTNEY. New York and Nashville: Abingdon-Cokesbury Press, 1952. 175 pages. \$2.50.

Since 1927 Dr. Macartney has been pastor of the First Presbyterian Church in Pittsburgh. From time to time across these years he has taken occasion to preach a series of sermons "On the Great Doctrines and Cardinal Truths of the Christian Faith." This book contains fifteen sermons on Christian fundamentals. His theological point of view is strongly conservative. These sermons prove him an able exponent of that position. He begins with a sermon on God and concludes with a discussion of heaven, and so runs the gamut of the "Great Truths."

The preacher who is concerned with improving his style and effectiveness will find help in this book. Dr. Macartney has a flair for apt illustration, for the striking word and phrase and for that orderly introduction and arrangement of material which make sermons "march."—*Emeritus Dean Thomas W. Graham, Old Greenwich, Conn.*

Our Father: Thoughts and Prayers for Children.

By HELEN LINK. Philadelphia: Christian Education Press, 1952. 96 pages. \$1.75.

This is a beautifully printed little book of short stories for younger children, with attractive black and white illustrations. The material is grouped under the following headings: At Home; The House of God; Friends and Neighbors; My Father's World; Great Days of the Year. Prayers are given in connection with most of the stories.

The stories contain informative materials and are implicitly moralistic. It seems as though the "moral" does not so obtrude as to make the material uninteresting.

This book will be of use in the home and will furnish source material which the Sunday church school teacher will find helpful.—*J. S. Armstrong, Professor of Christian Education, McCormick Theological Seminary, Chicago, Illinois.*

The Religion of a Mature Person. By R. LOFTON HUDSON. Nashville: Broadman Press, 1952. 136 pages. \$1.75.

R. Lofton Hudson's *The Religion of a Mature Person* is another in the series of books exploiting the current interest in the subject of maturity. After identifying complete maturity with the person of Jesus, the writer goes on to consider such topics as the necessity of facing unhappiness, the need for independent thought, the superiority of love to hate, the revolt of man against God, the facing of temptation, and the cultivation of a Christian conscience. The work emerges as a collection of miscellaneous essays which come very close to being sermons.

The book is marred by a number of hackneyed illustrations and an inexcusably loose style—the result of the author's attempt to achieve a conversational tone. There is some difficulty in defin-

ing the potential reader who might profit by reading it. The fact that other books on Christian maturity deal with these themes so completely and competently makes it a poor choice for ministers and religious workers. The Christian layman, seriously seeking guidance in Christian living, would undoubtedly find helpful suggestions here. The real question is whether the Christian layman has need for another book in an area on which so much has already been written.—*Frederick Burr Clifford, Professor of Humanities, Adrian College, Adrian, Michigan.*

We, the Few. By JOHN L. HAWKINSON. New York: Exposition Press, 1952. 376 pages. \$3.50.

This is a novel about a group of survivors—twenty-nine men, women and children—of the "Cataclysm"—the first H bomb war. The author is an industrial designer, a pioneer in American ceramics and a free lance writer. He is also a thinker and a realistic progressive. He hopes his fiction will never be more than just fiction.

The characters in the story are not heroic or utopian radicals. They are typical Americans. They are decent persons, and believe in fair play, neighborliness and free enterprise. The horrors of the war do not cause them to despair of humanity and civilization. They ask searching questions and resolve to start the rebuilding of the devastated country on a basis of justice and liberty. They marry, beget children, enjoy the amenities of life, revive music and dancing. They also introduce some unconventional ideas about social hygiene and intelligent sexual and family relations. They are not unsuccessful.

Their journeys, struggles, problems and movements after the "Cataclysm" are reported in 1985 by one of the group, Tom Devens, and the odyssey is absorbing and heartening.

The book is not a sermon. Neither is it a bitter satire. It is an indirect challenge, though, and well worth attentive and leisurely perusal.—*Victor S. Yarros, La Jolla, Calif.*

Rediscovering Jesus. By JACK FINEGAN. New York: Association Press, 1952. viii + 176 pages. \$2.50.

These twenty essays or sermons have been presented to popular audiences, and cover mainly "The Fact of Christ" and "The Message of Christ." They illustrate how the clear results of modern New Testament research and high criticism can be woven into homiletical interpretations. Dealing with materials which might become ponderous or difficult for a general audience, Professor Finegan has shown himself a rare artist in making scholarly ideas become vital and vibrant. Fortunately he is both a preacher and a biblical scholar and these sermons result. These are excellent examples of religious education on an extremely high level. A commendable book for all.—*Thomas S. Kepler, Professor of New Testament, Graduate School of Theology, Oberlin College.*

The Law In the Prayer. By J. CAMPBELL JEFFRIES. New York: Exposition Press. 1952. 97 pages. \$2.00.

Originally the six chapters of this book were radio sermons given from the Hazelwood Baptist Church, Louisville, Kentucky. They have been revised for publication in this volume, with a foreword written by Professor Clyde T. Francisco of the Southern Baptist Theological Seminary.

The author offers us a comparative study of the Ten Commandments and the Lord's Prayer. It is his thesis that the Commandments are fulfilled in the Prayer. The I and II Commandments are found in the petition "Our Father who art in heaven," the III Commandment in "holy be thy name," the IV Commandment in "thy kingdom come," the V Commandment in "Our daily bread," the VI-IX Commandments in "forgive us our sins, as we forgive those who owe us," and the X Commandment in "deliver us from evil."

There are three weaknesses in this study. First, the author is comparing unlike things—law and prayer. If we look at both from the viewpoint of function apart from any religious implication, we see that the rhetoric of law must be definite and specific while the rhetoric of prayer is usually more general and inclusive. In one respect, to compare these two is like comparing pieces of office furniture with Beethoven's Fifth Symphony. This reviewer is willing to recognize, however, that the Commandments are subsumed under the Lord's Prayer since both are concerned with religion and ethics, but that is as far as content comparison goes. In the second place, the idea of a definite one to one correspondence between certain commandments and certain petitions is more apparent than real. To say that one is fulfilled in the other does not follow from the evidence presented. In fact, this is a good example of contemporary eisegesis. In the third place, the author maintains that the "capacity" of Christians to receive the divine revelation is greater than the capacity of Israel. Therefore, Christian appreciate the New Covenant while the Jews do not. This is an excellent example of theological rationalizing. To say why a given group is not Christian requires more than a simple one-factor answer.

To the author's credit, he has read E. F. Scott's recent treatment of *The Lord's Prayer*. A footnote in the preface, referring to Scott's volume, reads p. 558 f. whereas it should read p. 55f. The author could have done better by treating both the Ten Commandments and the Lord's Prayer as separate sermon series. — *William Cardwell Prout*, Minister, The Methodist Church, Howell, Michigan.

Education and National Security. Washington, D. C.: Educational Policies Commission and American Council on Education, 1951. 60 pages. \$0.50.

It is difficult to conceive of a more careful editing of an important document. While a product of the two national bodies named it was also scanned by the American Council on Education, the

N. E. A., the American Association of School Administrators and the Carnegie Corporation of New York.

How far thought has changed since the days of Washington is indicated strikingly by this sentence: "Even to maintain the physical defense of the free world requires a system of alliances" (p. 9). There is perhaps lack of historic appreciation in the assertion of the unequalled obligation the United States has assumed for the good of the world and a little lack of world sense in the easily assumed need of military bases wherever the United States wants them yet without any taint of dread "imperialism," and also that almost nothing is made of the failure to attract (if not to alienate) the Arab world.

The task of education is seen to be to nourish a strong America, a stable Western world, a devotion to the well-being of other peoples, the value of other cultures and of political freedom. A significant change is indicated from the blatant demand for self-government for all groups: "Recognition that peoples seeking self-government must follow paths their feet are able to tread" (p. 14) — scarcely a model of forthright, clear statement.

Military training is seen as essential for the present emergency though not as a peace-time policy. The Selective Service System is examined at length. The crucial importance of the whole system of education developing moral and spiritual values, teaching citizenship by study and also participation, and promoting international understanding receive needed emphasis. — *A. J. W. Myers*, Emeritus Professor of Religious Education, Hartford School of Religious Education, Hartford-Conn.



God's Way and Ours. By FREDERICK M. MORRIS. New York: Exposition Press, 1952. 124 pages. \$3.00.

The Cathedral Church of St. Mark in Minneapolis is a strong church in a city of outstanding churches. It has a long tradition of excellence in the pulpit. Dean Morris is maintaining that tradition. This book gives the essence of twenty sermons he has preached in St. Marks. The chapters deal with the immediate problems of life as they present themselves to men and women who have some fair measure of economic security and who are looked to for social and community leadership. The approach is direct, practical and forthright. The author is always conscious of the real facts of life—its good and bad, its rosy hours, its dark days, and the gray periods which give faith its greater tests—and to these facts he brings a Christian message which is warm and penetrating. All too seldom does one read sermons which are so timeless and yet so timely, so aware of weakness and yet so sympathetic toward the weak, so clear in recognition of the "stumbling block" in the Cross, and yet so understanding in his application of its demanding message. This book furnishes inspiring reading for both pulpit and pew. — *Thomas W. Graham*, Old Greenwich, Conn.

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